

A
DISCRIPTION
OF WHAT GOD
hath *Predestinated*

Concerning

MAN,

In his { CREATION,
TRANSGRESSION, &
REGENERATION.

As also an Answer to *John Robinson*
touching *Baptisme*.

I. THES. 5. 21.

Try all things, keepe that which is good.

ACT. 17. 11.

*These were more noble men, &c. which searched the
Scriptures dayly, whether those things were so.*

Printed. 1620.

The Contents of the Booke.

1. *Of Predestination.*
 2. *Of Election, and Reprobation.*
 3. *Of Falling away.*
 4. *Of Free-will.*
 5. *Of The Originall estate of Man.*
 6. *Of The beginnings of CHRIST, or Foundation.*
 7. *And lastly, An answ. to a little Printed writing of Iohn Robinsons, touching Baptisme.*
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To

To every vnpartiall Reader,
Grace and Truth.



WE are not ignorant of the great oppositions that are in the world at this day, about the most righteous *Predestination* of G O D, and the true consequences thereof, and that among the Wise and Learned; of which number wee account not our selues, neither are accounted of others, but are willing to bee accounted of the lower sort, *Even of the foolish, weak, vile, despised, and those that are not*: Yet having receiued something of the Lord in this thing, and perceiuing that many thousands are ignorant of the difference, and are violently carryed rather by tradition, then by sound knowledge, to detest the Truth, and imbrace the error, wee among others holde our selues bound to make knowne what wee haue receiued, to the end all may weigh it in the ballance of Gods Sanctuary, try it by the true touchstone, and measure it with the Golden reede. It is a thing not carelessly to bee minded, but seriously to be considered of and searched into, *If any will be ignorant, and goe on in their blinde zeale according to tradition, let them be ignorant, and remember that if the Truth be hid it is hid to them that perish**. There can be no hurt by trying our wayes, for as true tryall will burne vp the chaffe of falshood, so will it refine the way of Truth as Gold tryed in the fire seauen times, in which we must take heed, *Wee presume not about what is written**, Neither adde too, nor diminish the perfect Law of the Lord *encomend in the Scriptures**, *Secret things belong to the Lord our God, things reuealed belong to vs**.

* 2 Cor.

* 1 Cor.

* Reuel.

13.19.

* Deut.

29.

But some man will say vnto vs, what shall wee neede tryall of this thing againe? the Counsell of Dort hath sufficiently tryed it, and haue passed their sentence to establish *Caluins* Doctrins, and to reject the contrary, but to such wee will answer, by asking

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a question, was not the Counsell of *Dort* subiect to erre? If yea: Then is it safe for men to build their *Faith* vpon their sentence? their answer, is yea, for not onely so they haue Decreed, but also that whosoever teacheth contrary, shall be persecuted: Ah heauy case! will men teach they are subiect to erre, and yet decree Persecution for them that cannot beleue their Decrees? Well, yet thus farre wee are sure they will grant they may erre; and whether they haue erred or no, let that bee scanned by Gods worde, and iudged by euery mans Conscience. It is a maine congrouersie between the *Papists* and *Protestants*, whether the Church and Counsels may erre: the *Papists* affirme they cannot; and so constraineth all to beleue as the Church beleuees. The *Protestants* affirme the contrary, *viz.* That there is no Church, no Counsell, no man, but they are subiect to erre, and therefore ought to be no further beleueed, then euery mans Conscience can iudge them to accord with the meaning of God in the Scriptures; which being true (as it is most true) then why may not the Counsell of *Dort* haue erred in its sentence in these thinges?

129. 14.

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126. 1oh.

48. 49.

Cor. 1. 19

&c.

If any say it was *Learned*, wee answer. *God usually hideth his secrets from the Learned, and revealeth them to Babes. And destroyes the wisdom of the wise, & casts away the vnderstanding of the prudent, & maketh the wisdom of the wise foolishnes.*

If any say the assembly was great; wee answer: greater Counsels by much, euen vniuersall Counsels haue grossely erred, who is ignorant of this? How did the Councils of *Ephesus*, *Schisat*, *Trident*, *Laterane* and others erre, where the vniuersall Learned of the world were assembled? whose numbers, and errors were too many to relate: but to be short in this thing, we may truly conclude with the wordes of *Nazianzen*, who saith*, *Hee neuer saw any Counsell haue a good end; For what is the end of them but cruelty and persecution? that when they haue decreed what they thinke good,*

then

To the Reader.

then they procure the *Magistrates* sword to impose their Decrees vpon mens Consciences : And why any Church should call Counsels to make Decrees in cause of Conscience, but *Rome* it cannot be defended. The Counsell at *Ierusalem* will not warrant them ; that assembly could not erre, who dare say so, besides that Mother of whoredomes (*Rome*) of whom wee may say with the Prophet, *Thou hast an Whores forehead, thou wilt not be ashamed* *. * *Ier. 3.*

Men are couered with the Spirit of slumber, that call Counsels to make Decrees to bee imposed vpon mens Consciences, and yet hold that the Counsels may erre. And for the *Armenians*, (as they are called) wee are not truly enformed of their opinions ; but for their tumultuous courses wee much detest, the ground of their, and their aduersaries proceeding, being that deuillish perswasion, that it is lawfull to persecute, yea to kill one another for difference in Religion : the Lord giue them to see their sinne on both sides. Against which opinion and practise, that Noble and worthy Prince the King of *Bohemia* hath written in these wordes : *And notwithstanding, the successe of these latter times, wherein sundry opinions, haue bene hatched, about the subject of Religion, may make one clearely discern with his eye, and (as it were) touch with his finger, that according to the veritie of holy Scripture, and a Maxime heretofore held and maintained by the ancient Doctors of the Church, that mens Consciences ought in no sort to bee violated, urged, or constrained ; and wherefoever men haue attempted any thing by this violent course, whether openly, or by secret means, the issue hath bene pernicious, and the cause of great and wonderfull innovations, in the principallest and mightiest Kingdomes and Countreys of all Christendome.* And further his Maiesty saith : *So that once more wee doe protest before God, and the whole world, that from this time forward, wee are firmly resolved, not to persecute or molest, or suffer to be persecuted or molested any person whatsoever, for matter of Religion, no not they, which professe themselves to bee of the Romane Church, neither to trouble or disturb them in the ex-*

The Epistle

exercise of their Religion, So they live conformably to the Lawes of the States, &c. Whose wordes and practise, the King of Kings grant, that the Gouvernors of the earth, and particularly our most dread Soueraigne, who hath him selfe written much to the same effect, may consider of, and doe accordingly ; as blessed bee our God, all the Kingdomes that wee know, or can heare of, practise the same ; except Spaine and England.

In this writing we haue obserued this order, to set downe such affirmations as the contrary minded haue written and spoken in these things. 1. Touching *Predestination*, 2. Of *Election*, 3. Of *Falling away*, 4. Of *Free-will*, 5. Of *Originall sinne*, and lastly, Of the entrance into *Christ*, one depending vpon another, and so haue answered them from point to point, by way of *Dialogue*. There affirmations thou mayst see to be most fearefull ; one, and that a *Principall one*, saith ; Gods *Predestination* was the *originall* or *first cause* of Adams fall, yea of all the wickednes that euer hath bene, is, or shall be committed, yea in plaine wordes, that God is not onely the *principall cause* of all things, but also the very *Author*, appointing all things to the one part and to the other by his *Counsell* ; and That whatsoever the *Ethnickes* ascribed to *Fortune* ; the same wee ought (saith he) to ascribe to the *Providence* of God, which how large a blasphemie it is, will appeare to euery tender Conscience.

Againe they say, That God hath *Elected* the *lesser part* of *Man kinde*, euen some particular persons, without any *Condition*, who cannot but bee *saved* by any *meanes* ; And againe, That God hath *Reprobated* the *greater part* of *man kinde* without all *cause* of *desert*, who cannot but bee *Damned* by any *manner* of *meanes*, *Christ* not dying for them : Which Doctrine, how it impeacheth not onely the *Iustice* of God, *mercy* of God in *Christ*, and protestations of God to the contrary in the *Scriptures*, but also the *sufficiencie*, and *meritoriousnes* of *Christ*s most precious *Death* and *sufferings*, and laying the *imputation* of *Mans* *damnation* not on his owne *sinne* and *vncleese*, but on God and *Christ*,

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355.

shall

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shall by this that followeth manifestly appeare.

The chiefe maintayners of this Destination (as wee see by experience) are the *Caluinists*, or *Puritanes* as they are called, one of their chiefe *Prophets* further affirming*, That the wicked are not onely left by Gods suffering, but som elled to sinne by power, &c, Wherein you plainly see their opinion, not onely that men cannot chuse, but doe what wickednes and mischiefe they doe, but also they are compelled with the power, force and compulsion of Gods *Predestination*. to commit all those wicked crimes, for which they are either executed with the Temporall sword, or damned with euermlasting torment.

Consider wee beseech you not the persons of men be they neuer so high, neuer so wise, neuer so many, but mark the opinion it selfe, euen in thy Conscience and in the sight of God whether any thing can be more repugnant to the Nature of God, or more defacing his Justice, then to say, That God punisheth Man with the torments of Hell in euermlasting Fire, for doing those thinges, which hee himselfe hath *Predestinated*, Or *layned*, *Decreed*, *determined*, *appointed*, *willed* and *compelled* him to doe, and that a man cannot chuse, but of necessity must doe, by the force and compulsion of his *Predestination*; Which being true, then what is our Life but a meere *Destiny*, all our dooings Gods ordinances, and all our Imaginations branches of his *Predestination*.

Let no man deceiue you with vaine wordes, wherein they would seeme to temper the matter with more reuerent speaking of it, (as they say) seeing they plainly holde these principles, and when they see their time speake plainly thereof themselves, as you may well perceiue by that which hath already, and shal yet more largely in this writing following be rehearsed. If it be a truth, why should it not plainly be spoken? If it be a truth that Traytors be *Predestinated* of God to conspire the destruction of their Princes, and Rebels *Predestinated* of God to rebell against their Soueraignes. If (we say) it be a truth, that God hath so *Predestinated* them, and that they

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317. with
313.

The Epistle to the Reader.

must of necessitie, and cannot chuse but commit such wickednes; why should it not be plainly spoken? Except men should be ashamed to speake the Truth. But in what Scripture is it written?

The greatest shew they haue is collected from *Rom. 9.* from whence they conceine, That God hated Esau, and so all wicked men before they were borne, and hath Deceit all their actions which they doe, whilst they liue upon the earth, for which cause, we haue explained the whole Chap. Shewing that they doe most wofully peruert it. For proofo

2. Pet. 3. whereof wee haue the Apostle *Peters** approbation of
3. &c. vs against them, who writ after *Pauls* Epistles that speaketh of these things, which we desire may be carefully obserued, and then a way most easie will be made for *Pauls* meaning in all his Epistles concerning this thing.

That God hateth wicked men, we confesse the Scriptures plenteously witnes, but wheresoeuer it is said that God hated any, there will we manifestly proue, that they hated God first, and that their wicked euill deseruing went

3. 5. 10. before his hatred, For he is so Gracious and mercifull that

Chr. 36 he loneth his enemies. So slowe to wrath or harrid that bee striueth with them by his Word and Spirit, until there be no remedy.

5. 16. When there is no remedy to reclaime them, but that

in iustice his wrath must needs breake forth, Yet doth he

4. Iath. 23. sapient for them, in these wordes. *Jerusalem, Jerusalem, &c.*

7. how oft would I haue gathered thy Children, &c. And Oh that

thou hast knowne the Day of thy visitation; but now it is

hid from thine eyes. And Oh that my people had hearkened to mee,

3. and Israell had walked in my wayes, &c. And the haters of the

1. Cor. 15. Lord should haue bene subiect to him, and their time should haue

endured for euer. And many the like.

Thus haue we giuen you a taste of that which followeth, beseeching you to read and Iudge without partiality, and the God of wisdome giue you wisdom in all things. Amen.

Yours, ready to doe you any good, the
seruants of Christ, falsely called

Ana. baptists

Predestination.

The Speakers,

Ereunetes } ^a } Searcher,
Odegos } } Guide.



Friend *Odegos*, I have bene of late much troubled about a weightie controuersie, which at this day there is much adoe about, & that among the learned; I will propound it vnto you, and desire to knowe your iudgement in the thing, and how you answer such obiections as are made: The thing is *Predestination*, & the consequences of it, wherein the *Caluinists* holde.

First thus they write: *Predestination* is that eternall and immouable decree of *G O D*, whereby as it pleased his Maiestie, he hath decreed all thinges, both vniuersally & particularly: & so doth effect them by the causes created in like sorte, & appointed by him, as he thought good to the laying open of his owne glory.

Caluin saith: Let vs be assuredly perswaded, that all things come to passe by the disposition of God, &c. Therefore let vs alwaies haue an eye to him, as the principall cause of all things, & let vs also beholde the inferior causes in their places, &c. And whatsoeuer is done it commeth from God, &c.

Propos. disputat in the University of Geneva.
Page, 25.

Abridgement of Institutions.
page. 6.

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*this printed
oke against
an essay
Gos. Pred.
see called
m. p. 155.
tc.*

John Knox a most violent *Caluinist*, he speaketh plainly: Therefore whatsoever the Ethnickes and ignorant did attribute to Fortune, we ascribe to the providence of God: yea, if any man by chance and not of set purpose be slaine, he auoweth, himselfe to be the cause of his death, and that so he had appointed, that we shall iudge nothing to come of Fortune, but that all cometh by the determination of his Counsell. And further, it displeaseth him, when we esteeme any thing to proceed from any other, so that we doe not onely behold him, and knowe him not onely the principall cause of all thinges, but also as the Author, appointing all things to the one part or to the other by his Counsell; And he affirmeth that *Caluin* saith the same.

Many other of their sayings might be alleadged, but these few may suffice, to shew what they holde of this thing.

Oates, I am most willing to satisfie you herein according to my best abilitie, first to shew you wherein I differ from the aforesaid blasphemies; secondly I doubt not but through the power of Christ enabling me, I shall sufficiently answer what objections can be made. In the feare of the most high, let vs therefore proceed.

Predestination.

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WE holde, that before the foundation of the World, the most holy God, of his meere loue, without any cause out of himselfe, Predestinated to make the World; and Man, and all good thinges that are made: to make man a reasonable soule; to giue him a righteous Law; to giue him abilitie to keepe it, or to breake it; if hee brake it to punish him, yet so as not to forsake him; but prouided the flaine Lamb (the seed of the woman) to send him into the world a Sauour for all men; to purchase the very wicked that deny him; yea, euen his enemies: not to send him to condemne the world but to saue it; for so he loued it, that hee would send his Sonne, with this Proclamation, that whosoever beleeued in him should not perish, but haue euermlasting life; yea as hee liueth, not consulting that any man should perish, but that all come to repentance.

Those that receiue this his *Grace* by *Faith* in his Sonne, them, in this his eternall Predestination, he elected; the rest that will not receiue this his *Grace*, but put his word from them, and iudge themselves vnworthy of euermlasting life, those in his said Predestination hee reiected or reprobated. This Decree of God being done at once: all which in time, hee effected and manifested.

The difference is

They say all thinges; we say all good thinges: they say, whatsoeuer is done (murther or the like) it commeth from God: we say, whatsoeuer good is done commeth from the Father of light, but no euill thinges that are done, commeth from him but from the Deuill, who is a murtherer from the beginning: they say, God is the principall cause, yea & the author of all things, appointing all things to y one part & to the other; damnation as saluation; vice as vertue, &c. For this is the vndenyable consequence of their words. We say, God is the principall cause and author of all good, and consequently of saluation to all men, not willing that any should perish, but that all men should repent & liue; but the deuill is the author of all euill, & not God. For the fountaine & first root of euill, is, in transgression of Gods righteous lawe; of which the deuill was the first mouer.

But let vs come to the particulars:

Ereu. First they affirme that God decreed, that Adam should fall, and that of necessitie, & consequently that all other wickednesses should in time, come to passe, euen as they doe, and that also vpon necessitie.

Odeg. I will manifestly shew you, that herein they doe not onely contradict the euident truth,

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truth, but also themselves in other their affirmations. We knowe they holde & affirme, that *Adam* in innocencie had free will or power from the creation of God not to haue sinned; according to which power, God commanded him not to sinne, and threatned that if he did sinne he should dye; which being true, how are they confounded in themselves to say that *Adam* had power from God not to haue sinned, and yet God decreed that he could not but sinne; that God commanded him not to sinne, and yet decreed that he should sinne: are not these as contrary as light and darknes?

Ereu. *For the first I doe not see what can be answered: but for the second, they say that although God commaunded (by his reuealed will) Adam not to sinne, yet in his secret will he decreed he should sinne.*

Odeg. First, if it be Gods secret will, how come they to knowe it? and for Gods reuealed will, was not that reuealed will in God before it was reuealed? it cannot be denyed, and it was then hidden, at which time there was two hidden willes in God, contrary to each other, whereof the one willed *Adam* to sinne, yea decreed him to sinne; and the other nilled him to sinne; the one of them he made knowne to *Adam* whereby he nilleth sinne, the other he kept secret, whereby he willeth

Proposit.

Geneva

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sinne: and these two wills must both be good, for whatsoever is Gods will is good, and good cannot be contrary to good, no more then right to right: are not these two contrary to will sinne and to will sinne; if to will sinne be good, to will sinne must needs be euill, and by that reason there is in God both good and euill.

Ereu. *I knowe not how these things can be avoyded, nor how they can be answered, but this they say, that God willeth Iustice for it selfe, and sinne not for sinne, but that he might haue praise either in pardoning, or punishing the sinne.*

Odeg. But to pardon or punish sinne being committed, is not to will sinne, but to will his owne praise. But if God willeth sinne for any respect, why did and doth he punish Adam and all his posteritie, for the thing he willeth, yea decreeth vnauoydably? can that be in God, that he abhorreth, and that is contrary euen to nature?

The Scriptures pronounceth that man
 Psal. 15. 2 blessed, * that speaketh the truth from his
 Luk. 6. 45 heart: And Christ saith, * Out of the abundance of the heart the mouth speaketh; what then if a man speake one thing and meane another thing, is he not iustly iudged an hypocrite? and dare any earthen Pitcher attribute this to God, that in word he forbiddeth Adam and all men to sinne, and in very deed willeth sinne.

Predestination.

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sinne, & hath so decreed it that it cannot be a-
uoyded. Is not this high blasphemie to make
God an hypocrite, who so hateth hypocrites?

Now to proue that God decreed not, nor
laid an necessity that *Adam* should fall, consi-
der, God did not leaue him vn furnished with
any thing that might support him in that e-
state, in which hee created him; as first, that
God provided him a most delectable place
(*Paradise*.) secondly, that hee provided all
manner food sufficient for his conseruation;
besides the tree of knowledge, so that he was
no way forced to eate of that tree: thirdly, he
had a most fit helpe and comfort for him, his
wife *Henah*: fourthly, he had domination o-
uer y creatures: fifthly, God left him not idle,
but appointed him worke, least Satan should
thereby fill him with iuventions for want of
employment, as he doth at such times: sixthly
he gaue him a holy Lawe, the penaltie for the
breach whereof was death: seauenthly, and
lastly, he gaue him will & power not to haue
eaten, as the contrary minded confesse: all
which, manifestly proueth, against all game-
layers, that God did neither decree, or laid
any necessitie vpon *Adam* to transgresse, and
so fall from that estate. If any object, that if
God would not that *Adam* should fall, he
would not haue giuen him a Lawe to enshare
him; I answer, that the giuing of the Lawe
was,

Math. 24.

was, that God might retaine his Soueraignie
 tie ouer man, and that man might testifie his
 dutifull subiection to his Lord and Creator,
 and also that God might be iust in punishing
 transgression, and mercifull in forgiuing,
 through repentance and faith in *Christ*; and
 therefore I conclude with th'Apostle, *Rom. 7.*
12. wherfore euery Law of God is holy, and
 the Commandement holy, and iust, & good,
 and God doth no more intend to ensnare any
 man by any of his righteous Lawes, then a
 iust King, doth intend to ensnare any, by ma-
 king iust Lawes against malefactors. Fur-
 ther I demaund if *Adam* was not created the
 Sonne of God?

Ereu. *Yea, for Luke saith it plainly in recko-
 ning the Genealogie of Iesus Christ. Luke, 3.*

Mat. 7. 11 Odeg. *Christ argueth thus, * If you which
 are euill doe good vnto your Children, how
 much more, shall your heavenly Father:
 From whence I reason, If euill men haue so
 much goodnes, that they would not beget
 Children to misery, what impietie is it to
 thinke such a thing of God, as that hee crea-
 ted Adam his owne sonne, to sinne, and so to
 misery, and that of necessitie: And besides
 Nature teacheth in all the workes of God,
 that there is naturally in euery creature Loue
 towards those that are begotten by them,
 which proceedeth from their Creator, and
 there-*

Predestination.

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Therefore it must needs follow that God is endued with the same good, if out of the fountaine of his owne Loue, hee impart that qualitie vnto other thinges.

Ereu. *I thinke that cannot be denyed.*

Odeg. But to create Adam vnto misery and wretchednes, is no signe of loue, but of hatred. Moses writeth thus, Let vs make Man in our owne Image, like vnto vs, who may gouerne, &c. Tell me now, is sinne the Image of God?

Ereu. No, but the defacing of the Image of God.

Odeg. Therefore if man were created vnto the Image of God, surely he was created vnto righteousnes, and not vnto sinne. Now concerning the Lordship that God giueth him ouer the Earth and liuing Creatures is that sinne?

Ereu. No in no case, for by sinne not onely this Soueraigne power is abolished, but euen the life of Man, for the reward of sinne is death.

*Rom. 6. 23

Odeg. You say very right; Now that saying, Let vs make man in our image, is his Creation; and that saying, which may rule, is his Destination, or the thing whereunto in creation he is appointed: now if both of them be vnto righteousnes and not vnto sinne; surely it followeth that sinne hath his beginning neither from Creation nor Destination.

More-

Moreover, God himselfe witnessing that all whatsoeuer hee had made was very good, doth shew also, that man was very good: al-
 2 Cor. 12 so God placed him in *Paradise* * a figure of
 Reuel. 2. 7. that blessed life. Therefore it is manifest *Adam* was Created, placed, and destined vnto righteousness and happines, and not to sinne and misery.

Ereu. *How then came he to sinne and misery?*

Odeg. Not by Gods Creation or Destination, but by his owne disobedience of the most righteous Law of God. Thou shalt not cate, &c.

Ereu. *Could not God that made him vnto righteousness and blessednes haue made him also that he could not bee deprived of that estate? For this is it that troubleth all men, therefore they conclude that because hee sinned, and God hindered him not, it was Gods wil, yea and decree that hee should siane, for nothing can bee done against his will say they.*

Odeg. Two things I must heere manifest, 1. In what estate God made *Adam*, which I desire may be well obserued. 2. That many things bee done against the will of God. For the first I answer, it is an ignorant conceite of theirs; for if God had made *Adam* that he could not but continue righteous, he must haue made him God like himselfe vncchangeable, or if God had made him that he could

could not but sinne, what was he then but as the Devils now are vncchangeable: But God in making Man, made a very good creature, yet subiect to change; by hauing his will brought to submit vnto euill through the Devils temptations: so that I may conclude that God could not make Man otherwise then he made him, a reasonable creature, yet mutable, able to obey his righteous precepts which if he did hee would continue him in that blessed estate hee created him in, if not, he would bring vpon him his iudgements: God not forcing him either way. Further if God had made *Adam* vncchangeably good that he could not breake his righteous Law, then it had bene to no purpose to set a penalty to that law, which could not bee transgressed. And then had those most holy attributes of God, his lustice to punish sinne, and his Mercy to pardon vpon repentance, beene vtterly without vse towards man; but if any obiekt God making man changeable, it pro- uerth that God decreed he should fall that he might make way for these his attributes. I answer, it is a false conclusion, for although God did know *Adam* would sinne, and prouided meanes of mercy for his sinne, yet hee did not decree and force him to sinne, for the cause aforesaide, as also himselfe testifieth. As he liueth hee would haue no man trans- gresse,

gresse, and so come vnder the execution of his Iustice *.

* Ezek. 18.

& 33.

Secondly, *Adam* against the will of God eate of the Tree of knowledge. *Pharaoh* against the will of God would not let the people goe. The *Israelites* often and many times rebelled against Gods will, yea they did thinges against Gods secret and reuealed will * which hee forbad them, and it neuer came into his minde that they should doe such abominations; * afterwards they would be gathered which was against Christ's will; is not all the wickednes that is comitted done, against the will of God; where is Gods will knowne vnto vs, but in his word! this their imaginatiō of Gods secret will is it that blindeth them; what secrets God hath not reuealed in his Worde, we haue nothing to doe with; * wee may not presume about what is written; Further Gods will may be thus manifested; either what hee wills man should doe, or what he will doe in himselfe; what hee will doe in himselfe, men and Angels cannot resist; but what hee wills man to doe may bee resisted, as before hath beene proued.

* Jer. 32. 35

& 19. 5.

* Math. 23.

37.

* 1 Cor. 4. 6

A short description of Gods will.

Euē. You haue very sufficiently answered in these, one thing more concerning Adam, and then wee will proceed to other of their objections; they say that God decreed that act of Adams,

All the Cal-

am. 17. 18

disobedi-

disobedience, and so of all men, but not the sinne ^{consent, the}
of these actions. In these wordes though wee be ^{action not the}
compelled to say, that God is the Author of the ^{sinne of the}
fact, yet must wee answer but not of the crime.

Odeg. This is meerly a fabulous riddle, A
spade, a spade, what is the difference; God
is the author of the very fact and deed of A-
dams sinne, yea of Adulterie, Theft, Murther,
Treason, and yet hee is not the author of the
sinne, and why? the subtilty of the Riddle is
this, that sinne is nothing; The theefe is not
hanged for the deed that he hath committed,
for God is the author thereof, but he is han-
ged for the sinne, and that is for nothing;
for when they say, God is the Author of all
things then nothing is excepted, but sinne
is nothing, and therefore hee is not the Au-
thor of sinne.* The theefe is hanged for no-
thing, the murtherer is put to death for no-
thing, the Traytor looseth his head for no-
thing, the wicked is punished in euerlasting
Fire for nothing. A maruailous Sophistica-
tion. But to bee short, though many wayes
this subtiltie might be answered; I will one-
ly take their definition of sinne where they
say very truely,

* The nature of Sinne is defined by the au-
thority of Scripture to be a thought, word,
or deed, contrary to the will of God.

In a French
booke long
since, printed
& translated
Now into English

Now because they say, that he is the Author of all euill deedes though not of the crimes, let vs passe ouer the euill thoughts and euill wordes, and speake onely of the deed it selfe, which they themselues desire to bee sinne, and contrary to Gods will: If then God bee the author of that fact, or deed, which deed is sinne, and contrary to Gods will, how can they then say, that God is the author of the fact but not of the fault, seeing they themselves set forth not onely a thought & word, but also a deede to be sinne; and if God bee the author of that same deede, as *Adams* eating the forbidden Fruit and the like, which deede was sinne, is it not most plaine, they holdeth that God is the author of sinne; and all this their trauaile is to proue, that the ordinance and predestination of God, doth so carry men headlong to all actions bee they neuer so mischicuous that of necessity they cannot chuse but commit the same.

Ereu. They are very straight in using the word Author; therefore I pray you bee respectiue, you lay nothing to their charge but what you are able to proue.

Odeg. It is most meete so; therefore marke their owne wordes, *Iohn Knox* equall with *Caluin* himselfe in the first inuenting & broaching of this Doctrine in these parts of the world, In his printed Booke, approued of all,

against

*Of this more
hereafter.*

against an aduersary of Gods Predestination
as hee calleth him in *Pag.* 155. saith thus :
Therefore whatsoeuer the Ethnicks and ig-
norant did attribute vnto *Fortune*, we assigne
vnto the Providence of God ; and presently
after hee saith : Wee shall iudge nothing to
come of *Fortune* , but all commeth by the
determination of his Counsell ; and further,
It displeaseth him when wee esteeme any
thing to proceed from any other, so that wee
doe not onely beholde him and know him,
not onely the principall cause of all things,
but also the (*Author*) appointing all things
to the one part & to the other by his *Counsell*.

Marke well his wordes, and the very sence
thereof: all commeth from God (saith hee)
God is the principall cause, and God is the
Author of it, whatsoeuer it be ; God appoin-
teth all things both to the one part and to
the other, both to the wicked, and to the
Godly, all things, nothing is excepted, as
well Damnation, as Saluation ; as well Sinne,
as Vertue ; as well wickednes, as Holines.
As for *Fortune*, I know it to bee a heathenish
fable ; but where hee saith that God is not
onely the principall cause, but also the Au-
thor of all things without exception, and
that whatsoeuer the Ethnicks attributed vn-
to *Fortune*, the same we ought to ascribe vn-
to the prouidence of God, it is such a wide
wandering,

wandering, and large blasphemie, as hath not lightly bene heard of. For who knoweth not that vnto fortune the Ethnicks ascribed all peruerse and pestilent wickednes, and all abomination detestable: yet say these professors of destiny, whatsoener the Ethnicks ascribed vnto Fortune, the same we ought to attribute vnto the prouidence of God, yea and God is the principall cause, and the author thereof. Much more I might relate of their fearefull sayings, but time would be too short. I may truely againe and againe crye out, woe worth that sinful generation, which hath bred and brought forth such a noysome Noueltie, to whom the hands of Gods mercy, is stretched out all the day long, and yet they are euer defying him to his face. Consider I beseech thee not the persons of them that speake, but seriously marke the opinion, it selfe, euen in thy Conscience, and in the sight of God, whether any thing may be spoken more repugnant to the Nature of God, more contrary to the Word of God, or more defacing the Iustice and mercy of God; then to say, that God punisheth man with the torments of Hell, in euermlasting fire. for doing those thinges, which hee himselfe hath Predestinated, ordained, decreed, determined, appointed, willed & compelled him to doe, and that which a man cannot chuse but must needes

Predestination.

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needs doe, by the force and compulsion of his Predettination.

The Nature of God, by manifold Scriptures is declared to bee Gracious and mercifull, full of compassion and mercy, slowe to anger, and repenteth him of the euill, proclaiming that as he liueth he would not haue the wicked dye, but returne & liue, not *Con-
fulting* that any man should perish, but that all men should come to Repentance. And *th'Apostle* saith, 'Erre not my deare brethren God mooueth no man to euill, &c. If not moue man, then not compell him, and that not to bee auoyded. Every good giuing is from aboue, euen from the Father of Lights, but all that is in this world, as the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of this world. The like is affirmed in these Scriptures following and almost innumerable, *Psal. 5. 4. 5. Iohn 34. 10. 11. 12. Ier 7. 31. & 19. 5. & 3. 12. Lam. 3. 33. 38. 39. Ier. 13. 27. Ezek. 18. cap. & cap. 33 11. Math. 23. 37. Act. 17. 30. 1. Tim. 2. 4.*

Exod. 34. 6.
Psal. 103. &
psa. 145. 8. 9
Esa. 30. 18.
& 55. 7.

* 2 Pet. 3. 9.
*μη βουλο-
μενος.*

* 1 am. 1. 16

1. Ioh. 2. 16.

Euen. But I pray you before you answer the Scriptures they object, that you would answer to what they say concerning Gods presence or fore-knowledge, In which they say, Whatsoever God fore-seeth he willeth, and it cannot but come to passe.

Odeg. In answer to this I say: first, though
C God

God fore-seeth all things, yet doth he not will all things, for his foresight doth extend both to good and euill, but his will is onely of things that be good, as God fore-seeth the death of a sinner, and the cause thereof, namely his wickednes, but he willeth it not, as he saith *, *As I liue I will not the death of a sinner, but that hee returne and liue.* *Christ* did foresee the destruction of *Ierusalem*, yet he willed it not, for he wept, and bewailed it, Crying oh how would I haue gathered thy children, &c. *Math. 23 37.* God foreseeth all wickednes & destruction to man, and yet hee willeth it not, as all the forenamed Scriptures doe declare. Also of his foreknowledge, frō the beginning of the world the Lord knoweth all things, yet all things come not to passe therefore of necessity, * *Christ* testifieth himselfe, that he could haue prayed and haue obtained more then *12.* legions of Angels, and yet God did know that hee should not obtaine them. *Ananias* solde his possession, and yet he might not haue solde it, yea hee might haue retained it, as *Peter* witnesseth it was in his owne power. The Lord knewe what would befall in *Pauls* Iourney to *Rome*, *Act. 27. 21.* yet *Paul* testifieth it might haue bene preuented. Many other examples wee haue in holy Scriptures, to prooue, that although God doe fore-know things will come to passe, and

* Ezech. 18.

32. & 33. 11

* Math. 26.

53.

Act. 5.

Act. 27. 21.

and also foretell them, yet they may bee prevented, a few among many I will relate, and so conclude this. Wee may read *1. Sam. 23.* *David* asked counsell of the Lord, If *Saul* would come downe to *Keila*? and the Lord said he will come downe. Then said *David* will the Lords of *Keila* deliver me into *Sauls* hands? and the Lord saide, they will deliver thee. Then *David* and his men departed from *Keila*, which when *Saul* heard, hee came not to *Keila*. Heere we plainly see, that neither Gods foreknowledge, which is also cōforme to his saying, neither yet his Prophesie, did cause a necessity; for neither came *Saul* down to *Keila*, neither did the men of *Keila* deliver *David* into his hand. So that after God had spoken it should come to passe, yet notwithstanding it did not come to passe. The like of *Nimueh* and many others, *Jonah 3.* God did foreknow and declare what would come to passe; which yet notwithstanding might be and was prevented. So also of the wicked, hee knoweth and pronounceth they shall be damned, yet there lyeth no necessitie upon their damnation, for it may be prevented, by repentance, the which he saith as hee liueth he desireth, as hath beene prooued. So that mans sinne, and destruction ariseth neither from God, nor his foreknowledge; but from his owne persisting in wickednes, and

God knew
and foretold
that all these
would come
to passe if they
were not pre-
vented.

will not returne, according to *Osea*, 13. 9.

Againe, as thinges be done against both Gods will, fore-knowledge, and foretelling; so also they bee done against Gods counsell. It was Gods counsell that the *Pharises* and expounders of the Law should receiue *Iohns* Doctrine and Baptisme, which counsell they did dispise and did against*: much more might bee saide, but this is sufficient to euery wise man. Christ knew that those he admonished should perish, if they repented not, yet there lay no necessitie vpon their perishing because Christ knew it, for as hee testifieth Repentance might preuent it. *Luk* 13. 2.

Ereu. What say you to that place, *Pro*. 16. 4. God Created all thinges for his owne sake, yea the wicked for the day of destruction.

Odeg. I answer, First as wee haue proued before that all the workes of Gods Creation was very good, therefore that you may see what was Gods worke in a wicked man, and so discern the thinges that differ, I will a little question with you. Will you say that God made the vngodly, if yea, then the vngodly is very good. Secondly, seeing hee hateth the vngodly, if he made him a wicked man, he should hate that which is very good euen his owne worke. Thirdly, your sonne being a tradesman, as a Smith or so, I demaund who begate the Smith?

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Ereu. *His Father begate him, not a Smith, but hee begate him, that is become a Smith.*

Odeg. You say true, so that his Father begate him; as he is a man, but not as hee is a Smith; that his Master begat, that taught him. In like manner it is said *Paul* was the Father of the *Corinthians*, not as they were *Corinthians*, but as they were Christians, for in CHRIST IESVS hee had begotten them through the Gospell. If any man afterwards had made one of them an Antichristian, you cannot say that an Antichristian was begotten by *Paul*. 1 Cor. 4. 1

Ereu. *No indeede, for that is Pauls sonne, which he begate, that is to say, Christianitie.*

Odeg. The like wee may say of God, hee created Man good, but by the inticement of the Deuill man is made euill, of which euill the Deuill is the Father that begate it, So Christ plainely saith, You are of your Father the Deuill, for you doe his workes, &c. seeing therefore God in your place alleaged, is called the Maker of the wicked, wee must vnderstand it to be, in regard of his Creation, which was Gods worke very good: so all men that dwell vpon the earth are called the generation of God. And also the Deuill being called the Father of the wicked, we must vnderstand it to be in regard of his worke in him, that is his wickednes; so that God made Iohn 8. 44
Act. 17. 28
29.

the man which is his substance; the Deuill made him wicked which is his qualitie. God is said to haue Created all thinges, in Heauen and the Earth; yet are Images of wood and stone the worke of mens hands, not for their substance which is Gods worke; but for their shape forme and vse. Thus I hope I haue truly and sufficiently shewed wherein wicked men are said to be made by God, and wherein they are made by the Deuill, whereunto accordeth *Bastings*, pag. 11. Hitherto belongeth that of *Ecclesiastes*. This I know that God made Man good: whereto accordeth *Augustine*. God created man good, being the author of Natures not of vices. Now for the wordes, *God hath made the wicked for the day of destruction*. God hath not made him euill, that is the Devils worke, but becoming euill. God hath made the day of destruction for him, or him for the day of destruction, as a iust and most righteous recompence of reward, as *Rom. 2. 5.* & *2 Thes. 1. 6.* &c.

Eticū. You haue well answered me this, what say you to other places? though there bee many I will relate but the principall, the which you answering their objections in, all the rest will bee easie: and first they say, as God doth Decree the destruction of every one that shall bee damned, so also bee decreeth all their actions though they be wicked,

wicked, as the action of Iosephs Brethren; She-
mei cursing David; of the Lord putting a lying
Spirit in the mouth of Ahabs Prophets; of the
King of Ashurs going against the Israelites.
Lastly, the wicked act of those that had a hand
in killing the Lord of life.

Gen. 45. 4.
2 Sam. 16.
1 Kin. 22. 2.
23.
Esa. 10. 6.
Act. 4. 27.

Odeg. In the order that you haue placed
them, I will speake last of the first and last,
and first of the other. For *Shemei* his cursing
David, the Lord bid *Shemei* curse. In this
action wee are to consider, first the parties.
Secondly, the action or thing. The parties
Shemei, *David*, *God*; *Shemei* a wicked man,
cursing, and therein transgressing: *David* a
good man, cursed; *God* suffering this for the
tryall of his seruant *David*. The like is to be
scene of *Iob*: The Deuill *Shemei*s father, de-
siring *God* (who had made a hedge about
Iob, as about all his seruants *) that he would
stretch out his hand vpon all that he had, &c.
vnto which the Lord answered. Loe all that
he hath is in thy hand, &c. where wee see the
action of stretching out the hand is attribu-
ted to *God* and to the Deuill; but it is plaine
the Deuill acted it, *God* suffered it *. Also
God is said to moue *David* to number *Isra-*
ell and *Judah* *, though it is said *Sathan* pro-
uoked *David* to number *Israell* *, now seeing
that which was the Deuils worke is attri-
buted to *God*, wee must according to the

Verl. 10. 1

* Psal. 34.

* Iob. 1. 1

* 2 Sam. 2

1. Chr. 1.

1.

proportion of Faith, and generality of the Scriptures, impute wickednes to the Deuill, which is proper to him; and good to the most holy God, as onely proper to him; now in that it is said he moued, he suffered Sathan to move, for God cannot moue to * euill, of which more hereafter, before I end my answers to these particulars. Secondly, for that of *Ababs* Prophets, the Prophet *Michajah* declares a vision, in the which Sathan that lying Spirit came into the presence of God, as *Iob* 1 & 2. chap. offering himselfe (if the Lord would permit him) to be a false Spirit in the mouthes of *Ababs* false Prophets, hee continually going about like a roaring

Iam. 1. 13. *sal. 5. 4.* *1 Pet. 5. 8.* *Ad. 17. 18.*

Lyon seeking whom hee may deuour*, and doth deuour where God refraineth him not; God willing to confound wicked *Abab* (in Justice) for his many wicked doesses, saith not onely who shall entice *Abab* vers 20 but also thou shalt entice him, goe forth and doe so, vers 22. Now in these federall actions, we are to consider that there was euils, namely Cursing, Envy, Pride in numbring the people and deceit, now the controuerisie is who was the first cause of this cursing, envy, pride, deceit, not to speake of the meanes whereby they were acted, for wee confesse God made *Schemes*, *Dauid* and all men*, yea God made them that are now Deuils, and continueth

queth the life and being of men and Devils,
but in their Creation they were very good:
now these hearts and mouthes of Gods crea-
tures committed euill; the controuerſie I ſay
now is, what the Lord doth in theſe actions.
If you ſay Gods decree before the world,
was the firſt cauſe, and that hee decreed vna-
voidably this curſing, enuy, pride and deceit,
all which are either actions of the minde or
body, then can it not bee denyed but God is
the author of ſinne, his Decree being before
there was either Deuill or man, and ſo is the
firſt cauſe, and vpon Gods decree Sathan
tempteth and Man conſenteth, and acteth as
of neceſſitie they muſt; for they cannot a-
uoyde Gods decree; but this they ſticke not
to affirme the chiefſt of them as before hath
bene ſhewed in *Knox*. So that Gods decree
is the firſt cauſe, or author, of all that Sathan
or wicked men effecteth; is not this good
Doctrine? So then as men are juſtly blamed
for doing, and Sathan for tempting to cur-
ſing, enuy, pride and deceit, ſo ſhould God
be moſt to be blamed (if this opinion, or ra-
ther horrible blaſphemie were true) for for-
cing of neceſſitie by his Decree, Sathan to
tempt, to it, and Man to conſent vnto and act
it; Let none ſay that decreeing curſing, en-
uy, pride and deceit, can be good in God,
and wicked in the Deuill and man, for no
turning

turning deuice can proue it, for although instruments that act wickednes may bee good (as they are from God) as Angels and men, yet the actions of those instruments, the fore-named finnes can not bee good from God, for he can tempt, decree, or appoint no man to euill, neither can euill dwell with him as before is proued.

Next for that of *Assur*, *Esa. 10 5.* &c. a wicked nation sent of God to punish a wicked and dissembling Nation, which thing was good from God, namely to punish the wickednes of some, by others that are wicked, this is Gods Iustice, though the actors thereof thinke not so, hauing no respect to Gods iustice, but satisfieth their owne lusts. Now for the worde sending; it is written in other places God shall send them strong delusions to beleue lyes; dare any tongue say the delusion comes from God, otherwise then by suffering the Deuill to delude them, who neede no sending further then to haue leaue given him as of *Iob*, &c. for he alwayes seeketh whom hee may deuour, so doe the wicked his children, it is their delight to hurt. So that in pride and malice, *Assur* went against the Israelites, the Lord suffering him as a punishment for their sinne (about whome he pitched his Tents whilst they feared him, that none could hurt them nor make

them

2 Thes. 2.

them afraide) as the Devill in hatred to Man-
kinde deludeth those that resist the truth, the
Lord suffering him as a punishment for their
sine; and thus God sendeth and not other-
wise, as before is also proued. The Devill
deludeth*, God suffereth*. Now if the word
(suffering) were vsed in all places instead of
sending, they would not thus peruert the
Scriptures, labouring to make wickednes
come frō Gods decree originally, for which
cause let the holy Euangelists decide the
controuersie. *Matthew* saith, And the Devils
besought Iesus saying. If thou cast vs out
suffer vs to goe into the heard of Swine. And
Iesus said goe, so they went, &c. *Marke* saith,
the Devils said, Send vs into the heard of
Swine, &c. and Iesus gaue them leaue. *Luke*
saith, the Devils beought him that he would
suffer them; so he suffered them. All which
proues plainely that the Devill can doe no-
thing without Gods suffering, as also that
God or Christs sending is nothing but suffe-
ring, in this case. And so this sending of A-
mour is suffering.

Now for that of *Iosephs* brethren, wee di-
spute not about Gods decreeing hee should
goe iato *Egypt*, for the preservation of their
liues, &c. but whether God decreed that
their action in selling a mans Childe from
him against the Lawe, yea their enuy also in
selling

* 2 Cor. 4.

* 1 Cor. 10.

13.

Math. 8. 31.

32.

Mark. 5. 12.

13.

Luk. 8. 32.

* A&T. 7. 9. selling him*, for I say *Ioseph* might haue
come into *Egypt* by good meanes, aswell as
his Brethren did afterward, they thought e-
uill and did euill, yet God turned it to good*,
* Gen. 50. 20. their thoughts & Gods thoughts were con-
trary: their thoughts were euill. *Iames* saith,
* Iam. 1. no man is tempted of God, but to moue with
euill thoughts is to tempt. If all that come
from the Father of Lights be good, and this
to moue (by decreeing vnauoidably) to these
euill thoughts came from God, then was it
good and not euill; but if their whole action
was euill, as it was, then was it not of the Fa-
ther, but of this world, though God brought
* Ioh. 2. 16. out of it goodnes, who can bring good out
of euill.

Lastly, for that of our Sauours death. I ac-
knowledge that God appointed him and gaue
* Rom. 5. 25 & 8. 32. him to the Death for our sinnes*, and deliue-
red him or suffered to bee deliuered into the
* A&T. 2. 23. hands of the wicked by his determinate cou-
with Chap. sell and fore-knowledge*, but I deny that
* 1. 27. 28. God determined, appointed or decreed, that
the wicked should betray or murder him, o-
therwise then by suffering them, hee knew
what they would doe to him, and foretolde
it long afore in the Scriptures, and decreed
to suffer them, who if hee had pleased, hee
might haue consumed before they did it; but
he decreed not that they should so doe it;

for in doing thereof they were of their Father the Deuill, who was the author of Murder from the beginning, *Iohn 8. 44.* and not Gods decree. For might not God haue appointed some to sacrifice his Sonne CHRIST, as he did *Abraham* to sacrifice his sonne *Isaac*, and *Israell* their sacrifices, which were types of him, which might haue beene done without wickednes? But hee could not appoint *Iudas* to betray him, nor the Scribes and Pharises to murder him, this was wickednes, which God cannot appoint, he cannot lye *, hee cannot destroy the righteous with the wicked *, he cannot condemne the heyres of Promise *, and so cannot appoint *Iudas* and the rest to commit such horrible wickednes as they did: euill cannot come from God, euery good giuing cometh from him, hee suffereth wicked men to doe those thinges which hee cannot doe himselfe, for which cause men think God to be like themselves *. Thus you may see that although God determined certainly that his Sonne should be slaine, yet he might haue beene slaine without sinne, and therefore the betraying and murdering was not from God. Wee acknowledge that God is omnipotent, but wee say his omnipotencie is guided by his Iustice: he can doe onely the things that pleaseth him, which is Iustice and Equitie.

* Heb. 6. 18

* Gé. 18. 25

* Heb. 6. 17

* Pla. 50. 23

Omnipotency

It is no part of Gods Omnipotencie to lye, to destroy the righteous with the wicked, to appoint and by an vnauoydable decree force men to betray and Murther, &c. these are not any part of Gods Omnipotencie, but rather attributing that to the most holy and iust God, which is proper to the Deuill. Gods holy will is the rule of his Power, and not his power the rule of his will. he will not lye, therefore I say he cannot lye. Thus haue I shewed how God is said to doe a thing, when he onely suffereth it; wherein a principall *Calvin* agreeth with me vpon the Petition. *Lead vs not into Temptation*. *Vrsinus*, pag. 1041. that the wicked execute the Iustice of God by sinning, that cometh not to passe, by any fault of God himselfe, but through the proper corruption of the wicked, and such as themselves haue purchased. God neither willing nor allowing nor working nor furthering their sinne, but in his most iust iudgement onely permitting it, &c. and Pag. 1042. The difference of the works of God and the Deuill, &c. is evidently confirmed by the Story of *Iob*, cap. 1. & 2. where God purposeth to try *Iob*, but the Deuill to destroy him. The same is likewise confirmed by the Story of *Ahab*, 1. *King*. 22. and by that Prophecie of the Apostle concerning Antichrist, 2. *Thef*. 2. where the Deuill seduceth

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men to destroy them, and God will haue them to be seduced thereby to punish them, and suffereth the Deuill &c. And againe, *Lead vs not into temptation*, that is suffer vs not to be tempted aboue our power, these are his wordes.

Ereu. *We'll let vs now proceed, what answer you to the place of Amos 3.6. or shall there be euill in the Citty, and the Lord hath not done it?*

Odeg. I answer, First I demand what they meane by euill, if euill of punishment for sin, as is apparant by the place and others * then wee agree; but if they vnderstand euill of sinne (else why bring they this Scripture?) then I abhorre their horrible blasphemie. If God doe euill of sinne, then it first dwelleth with him, and it cometh from him, as it doth with all that doe it. And herein they speake no parable but plainely, that God doth all euill of sinne in a Citty, oh the the patience of God to suffer such monstrous blasphemers! who should attribute righteousness to their Maker*, in stead of which they doe without all feare or shame, make God the Author and doer of sinne in a Citty, contrary to so many plaine Scriptures. *Iob, 34. 10. 12. Psal. 92. 15 & Psal. 5. 4. Iam. 1. 13.*

* Deur. 29.
21.

* Iob. 36. 3

Ereu. *What say you to the place of Iohn, 12. 39. &c. Therefore could they not beleene, because that I sayas saith, hee hath blinded their eyes,*

and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and should bee converted that I should heale them.

Math. 13.
14. &c.
Act. 28. 26.
&c.
Odeg. I say this: these wordes being collected from *Esa. 6. 9.* and repeated in many places* by which it is manifest, that the Lord sending vnto this people the light of his Truth, by the ministerie of his seruants, the places plainly affirmeth, that they wincked with their eyes least they should see it. For which cause God gaue them vp to this reprobate sence, as at large I haue answered vnto the place in *Rom. 9.* of Gods hardening *Pharaohs* heart, whether I referre you for your full satisfaction, how God hardeneth mens hearts, and for what cause, and not otherwise, not willing to relate the particulars heere againe, because I would auoide tediousnes.

Lib quest.
vet. & noua
sesta.
To conclude this of *Predestination.* This opinion of destiny was banished out of *Rome* because it destroyed the state of a Commonwealth, as *August.* declareth in these wordes, by what reason (saith *Augustine*) were they borne which banished *Mathematicos* the setters forth of Destiny out of *Rome*, which law was kept and they were but Heathen; how were those thinges done by Destiny which maketh

maketh against Desteny? But surely if there be a Desteny it doth nothing against it selfe, saith *Augustine*, for so were Desteny no desteny, or at least desteny fighting against it selfe. Or to speake the same in those words, which the *Calvinists* by abuse take out of the Scriptures to maintaine the very same matter. If it bee Gods Predestination, that men should write and speake against his Predestination, as I and others doe; then is Gods Predestination a Kingdome not onely deuided, but also fiercely fighting against it selfe. O miserable absurditie! which any man may perceiue must needs follow: if all thinges what soeuer come to passe with absolute necessity by Gods Predestination as they teach.

DOf

Ereunetes.

Friend Odegos, wee reasoned before concerning Predestination, and I must needs confesse you satisfied mee therein throughly. Now my hartly desire is, that you will be pleased to reason of Election after the fall, and to resolve me of the difficulties of the same, and of such Scriptures touching the same, as in our present conference wee shall meete withall.

Odeg. I will most willingly doe it, as the Grace of God shall enable me. First therefore tell me what these mens opinion is concerning Election?

Ereun. Sometimes they doe say; that God before the foundation of the world, in his Decree Elected some few of Mankinde to saluation, who cannot but be saved: the rest of Mankinde he reprobated to be damned, and who by no means can be saved. Sometimes they say, that all were damned in Adam, and that some few of those are Elected unto saluation, and that in Christ, who doth cure them, and this they call Election; and they say that the greatest number are left in eternall damnation, & this they call reiection or reprobation, & this they teach by a similitude thus. A certaine Physicion doth enter into the house of sicke men, where he cureth some and that free for nothing, and those are bound to giue him thanks; others hee cureth not, yet can they not complaine

comaine against him, for hee oweth them nothing. In like manner they whome God chuseth to heale, are bound to giue him thanks; and they whome he will not heale, cannot iustly complaine, for God oweth nothing to any man.

Odeg. You say true: one while they say one thing, and another while another thing, to the first I shall answer presently, and to the second declared by a similitude; I say it is a dissimilitude, for therein they doe compare a Physition, that hath little mercy in him, with GOD and CHRIST, who are most mercifull that can be imagined, in healing but a few, and leaving infinite numbers vncured: but Christ saith, *Come vnto me (all) that are laden and I will ease you*, therefore if they will vse a similitude let them make choyse of a true similitude thus: A good Physition & one that is truely mercifull, goeth into the house of sicke men, there he proclaymeth, that hee will cure all those that will take a medicine, now some of them take the medicine and are cured, but others because the medicine is bitter, will not take it, and therefore are not cured; and in this case you may lawfully say, that this Physition hath both power and will to cure them all. But why then doth he not cure them all? because all will not take the medicine, without the which it is not possible they should bee cured. And thus wee

Mat. II. 28.

may speake of CHRIST, hee came into the world, to cure all men of their sinnes, and he is able to doe it, but he offereth a bitter medicine, which is, *That we must deny our selves, take up his crosse, and follow him.* So many as refuse to take this medicine, cannot be cured; but such as receiue it are cured: and thus is Christ that blessed Physition to all sicke sinners, that they may be cured, being most willing, and able to cure them by the means that they are curable, but not by the means whereby they cannot be cured. For his power is herein subiect to his will, & his will is that they should take the medicine. Wherefore to the intent that wee may plainly perceiue what and how Election is, let vs consider that similitude of CHRIST concerning those that are invited to the marriage; wherein he speaketh of the Elect: and thus it is.

Mat. 22. cap

A certaine King married his Sonne, and sent forth his seruants to call them that were bidden to the wedding, but they would not come. Againe hee sent forth other seruants saying, tell them that are bidden, behold we haue prepared my dinner, my Oxen and my fatlings are killed, and all things are ready come vnto the marriage, but they made light of it, and went their wayes one to his Farme another about his marchandize, and the remnant tooke his seruants and intreated them

them sharply and slew them. But when the King heard it he was wroth, and sent forth his Warriors and destroyed those murderers and burnt vp their Citty; then said hee to his seruants, truly the wedding is prepared, but they that were bidden were not worthy, goe yee therefore into the highwayes, and as many as ye finde, bid them to the marriage. So those seruants went out into the high wayes and gathered together all that euer they found, both good and bad, so the wedding was furnished with guests. Then the King came in to see the guesles, and saw there a man which had not a wedding garment, and he said vnto him Friend, how camest thou in hither, and hast not on a wedding garment? and he was speechlesse. Then said the King to his seruants, binde him hand and foote, take him away, and cast him into vetter darknes, there shall be weeping and gnashing of teeth. This is the similitude, which so soone as Christ had spoken he addeth this sentence. For many are called but few are chosen: here you see the whole argument of Election or choyse; for the better vnderstanding whereof, answer me to certaine things. Was it not the Kings pleasure, that all hee inuited should come vnto y^e Marriage? both the first and the last called; & that they should bring wedding garments? or did but hee disse-

ble in these things? also was it his will they should kill his seruants that called them to the marriage?

Ereu. *It was his will all should come, and bring wedding garments, for else he would not haue punished such as obeyed not his will in these things; but it was not his will that they should kill his seruants, for which cause he also punished them.*

Odeg. And what thinke you of this that the Lord addeth, Many are called, but few are Elect, whome doth he call Elect?

Ereu. *Surely those that came cloathed in a wedding garment, which is Christs righteousness*
 Col. 3. 10. *put upon vs, making vs new creatures by Faith*
 Rom. 13. 14 *and Obedience.*
 Reuel. 19. 8
 Iohn. 3. 36.

Odeg. Now let vs rehearse the whole matter according to the Spirituall sense of this similitude. This King is GOD, who did first inuite the *Loues* to the Kingdome of heaven; who refusing the same, and euilly entreating his seruants, hee commanded his Apostles to Preach the Gospell to euery creature, promising saluation to all that would deny themselves by laying away the pleasures of the Flesh, and through Faith and obedience to CHRIST; would take vp his crosse and follow him, so putting on Christ as a wedding garment.

Ereu. *I see that Election consisteth in the wedding*

wedding garment, the righteousness of Christ, which is Christ himselfe whome the faithfull doe put on by Faith and obedience.

Odeg. Yes all may see that winke not with their eyes that they are Elect^d and chosen, who doe thus put on Christ, and that our Election dependeth vpon this condition, according to the Scriptures the Lord chooseth to himselfe a righteous man*, and they that were not Gods people, shall bee his people, and shee that was not beloued shall be beloued; if they seeke righteousness by Faith, and * these are the Elect according to the Election of Grace, and this * Election must be made sure, for the household of Faith, the Church of God, are the Elect of God, and as the * Elect of God must put on the fruites of Faith: Election is not of particuler person, but of quallitie: all persons are Gods generation*; and those persons in whome he findeth faith and obedience, of his meere mercy, those persons he Electeth to saluation for the qualitie he findeth in them; which hee himselfe hath wrought by his word and Spirit, which they might haue resisted but did not, but submitted to the righteousness of God: and this is Gods purpose of Election before the world was: And these are they whom God knew or acknowledged before, (for Gods knowing, is vsually taken for acknowledged,

*A true
description
of Election.*

* Rom. 9. 26. 30.

* Rom. 11. 5. 7.

* 2 Pet. 1. 1.

* 1 Thes. 1. 1.

* Col. 3. 1.

* A& 17. 29.

Rom. 8. 29.

ging, as *Psal. 1. 6. Mat. 7. 23.*) and predestinated to be made like to the Image of his Son & whom he called, iustified, & glorified, &c. This description of Election, not onely the Scriptures of God euery where approoueth but also the Note in our English new Testament vpon *Ephesians 1.* consummeth in these wordes.

This is the true vnderstanding of Predestination. that without any merites or desertings of ours, yea, afore the foundation of the world was laide, God decreed with himselfe, to saue through Christ, all them that doe belecue.

Euery. Surely, it seemeth to be as you say, but by what reason Election seemeth not to be eternall but to follow vocation or calling. And yet it is written, that we were *Elected before the foundation of the world, that we should be holy, Ephe. 1.* Now in this similitude *Mat. 22.* it seemeth God doth not *Elect vs to be holy, but because we are holy.*

Odeg. This King, the God of heauen and of mercy, deliberated and decreed thus before the foundation of the world, I will make man that he may dwell in Paradise, and so be blessed; but if hee fall from his estate, I will send vpon the earth the heauenly Doctrine, (*The seede of the Woman shall breake the Serpents head, &c.*) whereby man may learne againe

to be righteous, and recouer againe a more blessed life. And I will declare that Doctrine more plainly in the time of *Abraham*, whom I will chuse out of the *Caldeans*, and from that time forward, I will teach him and his posteritie that Doctrine, beginning with rudiments and principles; but if they will not learne that Doctrine by those rudiments, I will then send vnto them my Sonne, who by his Doctrine hath more power and vertue to teach then those rudiments of the Law; but if they refuse to obey him also, I will cause all Nations to be taught, and so many of them (being all called) as doe not behaue themselves as they ought, I will cause to be punished; the rest I will blesse and make happy, and keepe for my guests. Tell me now, doe you beleeue the deliberation and decree of God was of this kinde?

Eren. I doe thinke it so to haue beene.

Odeg. This deliberation & decree of God was manifested in time, in types by the rudiments of the Law, but with open face by the Doctrine of CHRIST the Sonne, whom he sent in the Flesh; First to offer saluation to the *Jewes*, by the condition of the righteousness which is by Faith; who generally refusing it; and so the partition wall being broken downe, that is all the difference betwixt *Jewes* and *Gentiles* being taken away; God did

Mark. 16.

did chuse all men Good and bad, vpon the
 condition aforesaid to the Kingdome of hea-
 uen, *Christ* declaring, Goe Preach the Gos-
 pell to euery creature; yea euen to all men
 that were fallen in *Adam*, for it must needs
 be that the good worke and Grace of *Christ* ha-
 extends it selfe as farre as the euill worke and
 sinne of *Adam*, for otherwise hee could in no
 sort be truly saide to be the Lambe of God
 that taketh away the Sinne of the world: nei-
 ther should that saying be true; Where sinne
 abounded, there Grace abounded much more
 for the Grace of *CHRIST* should be ouer-
 come and excelled by the sinne of *Adam*,
CHRIST could not saue all, whome *Adam*
 destroyed. Therefore all men vnto whom
 the Gospell is Preached, were Elected vnto
 saluation in *Christ*; not actually, for they
 could not be actually chosen before they had
 actually any being, but in the Eternall pur-
 pose of God vpon the condition afore spo-
 ken, For the Eternall purpose and Decree of
 God may be called Eternall Election, where
 vpon chiefly the saluation of all men doth
 depend. *Paul* speaketh of this Election when
 he saith. That wee were Elected before the
 Creation of the world, & that it may appeare
 that they that are in *Christ* are not actually
 Elected before they be instructed and taught.
 Consider what *Paul* saith vnto these *Ephesians*
 that

Ephes. 1.

that were thus Elected. Remember saith he
 that yee being in times past *Gentiles* in the
flesh, were at that time without *CHRIST*, and
 were strangers from the common wealth of
Israel, & wanting the couenants of promise,
 hauing no hope, and were without God in
 the world. Surely if they were without
Christ, if they wanted the couenants of Pro-
 mise, if they were without God, they were
 not then really and particularly Elected: but
 when they had learned Christ, then were they
 first really Elected, as the Apostle saith *vers.*
13. 14. After yee beleueed, yee were sealed
 with the holy Spirit of promise, which is the
 earnest of our inheritance for the redempti-
 on of that libertie purchased, &c. And con-
 sider this place also*, I will call them my peo-
 ple which were not my people, and her be-
 loued which was not beloued. But if wee
 were actually and particularly chosen, before
 the Creation of the world, then were we also
 really the people of God, and could not at
 any time be said not to be the people of God,
 and yet *Paul* doth teach that wee were not
 the people of God, and are now become the
 people of God; so doth *Peter* also*, and that*
 they y were not vnder mercy haue now ob-
 tained mercy; wherein their meaning is, that
 wee are first particularly chosen, when wee
 receiue or put on Christ; For God being no
 respecter

*Rom. 9.24

*1 Pet. 2.10



respecker of persons, which is so often re-
 peared in the Scriptures, he onely chuseth
 Electeth, where he findeth Faith and obedi-
 ence to the Gospell of his Sonne; and reie-
 cteth where these are wanting. This was
 Gods Election in purpose from eternitie, and
 in act vpon Faith and obedience of the *Ephe-*
sians, euen as his Election is of all men what-
 soeuer, whose estates are as the *Ephesians*
 once were, without CHRIST, without GOD,
 without Hope, without Promise, without
 Mercy, for * God was in Christ and reconcil-
 led the whole world to himselfe, committing
 to his Apostles the worde of reconciliation;
 and that Grace of God that bringeth saluati-
 on to all men hath appeared, &c. proclay-
 ming that whosoever will receiue that Grace
 of God, by Faith and obedience, as the *Ephe-*
sians did, shall haue that actuall Election, that
 they had, which is also according to 2. *Tim.*
 I 9 10.

*Euen. What say you further to proue that the
 very wicked that come to damnation had by this
 purpose of God, meanes of saluation if they had
 not refused it?*

Odeg. As I shewed you, that Gods pur-
 pose, and call, was and is vnfainedly vnto all
 without exception; so also I will shew that
 Christ dyed vnfainedly for all without ex-
 ception, by whose Death all might be saued,

2 Cor. 5.

1 Ioh. 2. 2.

Tit. 2. 11.

they did not reject it. The Apostle saith,
CHRIST dyed for sinners*, euen for the vn- * Rō. 5. 6
 godly: euen for all that were dead*, he gaue * 2 Cor. 5
 him selfe a ranfome for all men*, a Sauour of ^{15.}
 all men, especially of them that beleeue*, he * 1 Tim. 2.
 is the reconciliation for the finnes of the * 1 Tim. 4
 whole world*, and wee know the whole ^{10.}
 world lyeth in wickednes*, what, shall I * 1 Ioh. 2. 2
 need to alleadge more Scriptures? the Lord * 1 Ioh. 5. 3
 is most plentiful in this thing, declaring that
 he would haue no man perishi, but that all
 men should come to repentance 2. Pet. 3. 9.
 not casting away any, vntill there bee no
 remedie*.

* Rō. 5. 6

* 2 Cor. 5

^{15.}

* 1 Tim. 2.

* 1 Tim. 4

^{10.}

* 1 Ioh. 2. 2

* 1 Ioh. 5. 3

* 2 Chr. 3

^{16.}

Ereū. *This that you say cannot be denyed.*

Odeg. For your further satisfaction, ob-
 serue; that Gods purpose was to saue, euen
 those Christs enemies that slew him, and han-
 ged him on tree, as is testified*. First vnto * Aā. 3. 25
 you, hath God raised vp his Sonne **I E S V S**, ^{26.}
 and him hath hee sent, to blesse you, intur-
 ning euery one of you from your iniquities:
 also* although they blasphemously resisted,
 and put euerlasting life from them, and resi- * Aā. 5. 30
 sted the Spirit of *Grace**: shewing, that Gods ^{31.}
 purpose was to saue them, which they refu- * Aā. 7. 5
 sed, and so their blood was on their owne & 13. 46
 heads, and their damnation of themselues: ^{18. 6.}
 and they refusing saluation, it was sent vnto
 the *Gentiles*, euen vnto all the world, as the
 Scrip-

Scripture testifieth both by the similitude of
 the Marriage of the Kings sonne; and of our
 Sauours Commandement formerly spoken
 of, as also of the Apostle *, their sounds were
 throughout all the earth, and their worde
 vnto the end of the world. That * mysterie
 (the Gospell) is now opened and published
 among all Nations, by the Scriptures at the
 commandement of the euermlasting God for
 the obedience of Faith *. The Gospell of
 saluation is come vnto all the world, euen as
 it came vnto the Saintes at Collosse : And it
 hath bene Preached to euery creature vnder
 Heauen. Thus you see the bountie of God
 towards all, and euery man, euen the whole
 world, hee giues his Sonne vnto the Death
 for them, for so hee loueth the world, pro-
 claiming to all, and struing with them by his
 good Spirit, euen by his Ministrie of his worde:
 that whosoever beleeueth in him should not
 perish, but haue euermlasting life. Now let
 the Heauen and Earth, and all impartiall men
 iudge whether in all these things, God deale
 not vnfaignedly, and in good earnest, desiring
 the saluation of all men, euen *Iewes* and *Gen-
 tiles*, not leauing any one without meanes of
 saluation, contrary to that Doctrinie which
 you mentioned in the beginning. That God
 hath left the greatest number in sinne, with-
 out any meanes of reconciliation, because he

* Mark. 16.

15.

* Rom. 10.

18.

* & Cap. 16

15.26.

* Col. 1.6.

Verf. 13.

Nehem. 9

o.30.

would haue them damned, which is most horrible blasphemie, in making God to dissemble in all these his sayings.

Ereu. *But seeing there be many neuer heard of Christ, how are those Scriptures verified?*

Odeg. This is something hard to many, yet God will reueale it to those that feare him; Now that the truth of this may bee the easier scene of all, let vs first consider, whether all men from the beginning, euen at all times, had a Law giuen from God, the breach of which deserued Gods wrath.

Ereu. *Doe you meane another Law, then that giuen to Israell by Moses?*

Odeg. I meane, that all people hath a Law to obserue, and euer had, as well as *Israell*.

1. It is confessed of all, that *Adam* had a Law.
 2. His posteritie as they came to vnderstanding had a Law; for some are saide to doe well, as *Habell, Henoch, &c.* some are saide to call vpon God, and are called the Sonnes of God; and *Noah* a iust man: all which testifieth they had a Law to guide them in the doing of that they did; and some are said to be euill doers, as *Caine, Lamech*, and others, and at length the earth was so filled with cruelty, and all flesh had so corrupted his way, that God destroyed it from of the face of y^e earth, which sheweth they sinned, but there can be no sinne without a Law; neither would God
 haue

haue destroyed the world, but for offending his Maieſty, which offences are breaking iuſt Law giuen them of God. Also all people after, beginning at *Noahs* ſonnes, euill till *Moses*, are ſaid to doe well or euill, while actions muſt bee ſo iudged by ſome rule of Law. And the Law of *Moses* was not giuen becauſe there was no Law before, but to reuiue or bring into remembrance thoſe iuſt and holy rules, which were almoſt forgotte and to make ſinne out of meaſure ſinfull by this Law; as alſo to keepe a truer obſeruati- on of thoſe things, which did type out CHRIST and of what race he ſhould come, that when he came all might know, that it was hee, that taketh away the ſinnes of the world.

Ereu. Indeed it is ſaide that all haue ſinned, both Iew and Gentile: and ſinne is the tranſgreſſion of a Law, ſo it plainly appeares, as you ſay, that all had a Law, or elſe they could not haue ſinned, for where there is no Lawe, there is no tranſgreſſion, but what is that Law, the Gentiles had, and that before the Flood alſo?

Odeg. It is two folde: firſt it is written in the hearts of men euen in Nature, who hath

Rom. 2. 14 a conſcience * to excuſe them if they doe the
15. 26. 27. thinges of the Law, or to accuſe them, if they
doe that the Law forbids. Secondly, that
which may be known of God, he hath ſhew-
ed it to all men, not onely in the qualities of

body,

body, & minde, but also by other his workes. For the inuisible thinges of God, that is his eternall Power and Godhead, are seene by the Creation of the world, being considered in his workes, to the intent that all should be without excuse, so that the workes of God, which are seene of all men, are a Law to teach them to feare and dread, and to seek after the worke master to know his will; so that it is most euident, all men haue a Law, the breach of which bringeth them vnder wrath.

* Rom. 1. 18.
20.
Deut. 4. 19
Psal. 19. 1.
Iob. 12. 7. 8
Act. 14. 17
& 17. 24. 25
Iob. 38. 39
40. 41.

Ereue. Two thinges let me demand of you more, one is: whether this Law of the Gentiles, be different from that which the Iewes had? the other, the time when both is required to be obserued of man.

Odeg. The Law giuen both to Iew & Gentile is one & the same, for as God is but one, his Law is but one; for the Law that is written in the heart, is the * effect of that written in the letter. Besides the Gentiles in all their actions, haue bene condemned or iustified by the Law of *Moses*: and the Iewes haue been condemned oftentimes by the actions of the Gentiles contained in the Law, who wanted a Law of the letter. Also obserue, that it is the Law of workes vnto both, and both are bound to obserue it, euen of themselues without an helper, as they are the worke of God

E

by

* Ro. 2. 13.
15.

by creation as was *Adam*; which, when by reason of the weakenes of their *Flesh* they cannot keepe; *CHRIST* is provided to relieue them. To the second part of your question, I answer; the Law is to bee obserued, when it is given to a man, & that is when he comes to vnderstanding, and when his conscience giues him peace by keeping it, and warre for breaking it, & not till then; which qualities are not in Babes, for they discerne not earthly thinges, and * how then should they discerne heauenly? but when they can discerne thinges of the earth that differ*, as times and seasons and the like, then are they iustly taxed for not knowing Gods matters; there must bee a Conscience vnto which a Law is given, which Infants haue not; for Conscience is, a knowledge, to a mans selfe, of accusing or excusing, which who so hath, are breakers of the Law, for though the Law be holy and iust, yet flesh is weake, and the Tempter strong, that all, when they come to haue the Law, doe plunge themselues into miserie by breaking it, and must be saued by *CHRISTS* sufferings, and Faith in him. Now it remaineth to proue, how all may come to the knowledge of *CHRIST*, for it is cleare all haue a Law, and all are sinners, and no way of reconciliation but by *CHRIST*.

Ere. Now if it can bee shewed that *Christ*
hath

Ioh. 3. 12.

Luk. 12.

6. 57.

*Of Infants
state hereaf-
ter at large.*

hath beene, and still is, offered to all that have sinned, and that they haue put him away, and the fault is their owne, and condemnation from themselves, and God freed from partialitie, then I am satisfied.

Odeg. It cannot be denyed, but *Adam* and *Heuab*, the first transgressors had Christ offered, by the seede of the Woman promised, and so their generation, as they tooke notice of their sinne, so they tooke notice of Christ, by whom they must be freed from their sinne. *Habell* and *Caine* vnderstood it, as appeareth by their Offerings; also *Henoch* the seauenth from *Adam* remembred it; those were called the Sonnes of God, which could not be, but by *Grace*, the Law made them not so: *Noah* knew it well, for he found *Grace* in the sight of God, which is through Christ, not by workes; for that were not by fauour but by debt: he also preached CHRIST by the same Spirit, that *Peter* preached him, to the olde world, euen to them, that are now in prison. After the Flood *Noah* with his little Family offered Sacrifice, which was a type of Christ, from which action all his Sonnes could doe no lesse but take notice of, as of the Deluge it selfe, and so to conuay it, by tradition to all their generations. In *Abrahams* time it is apparant that Christ was remembred, till the Law: and vnder the Law written, it is not

Gen. 3.

Gen. 4.

Cor. 10.

doubted but he was knowne; *For our Fathers did all eate &c. and that Rocke was Christ.*

Also the Sacrifices of the *Gentiles* though in an Idolatrous manner doth plainly show, that the remembrance of Christ was among them for they offending, knew there was no way to make peace, but by a Sacrifice; they vpheld Sacrifices, which either they had from their Ancestors, as one Generation tooke it from another; or else something moued them to doe it of themselves as a troubled conscience which must be quieted by Sacrifice: so y we may see, among all sorts of men, there was a kinde of acknowledging CHRIST, though by most in an euill manner, which augments their sinne; euen as now at this day there be many that acknowledgeth him; falsely, which indeed is not him, but a false *Christ* in stead of him; all which proueth that euer there was the remembrance of a pacifier, though the right one was missed, which was their owne fault and not Gods: for why might not euery one haue found the right, aswell as some? God would haue all to be saued, and euen from the beginning hee hath beene liberall vnto all: In Paradice there was a tree of life, aswell as of knowledge: euer since, as there hath beene a Law, which is a good tree, if it be obserued, and an euill tree if it be broken, so there hath beene a tree of life provided,

that

that man might eate of it, and liue for euer, which is that Lambe slaine from the beginning. A remembrance of which hath euer beene obserued, either in a true manner or a false, of all the world, for all the world euer haue and doe worship either the true God or a false, and offer Sacrifice to that which they tooke for their God to appease him.

Now since CHRIST came in the Flesh, it is apparant that hee hath beene offered to all Nations vnder Heauen. First hee was Prophesied of long before he came, that all flesh should see the saluation of God : After hee was come, by Doctrine and myracles both hee, and all his Apostles, did so powerfully worke, that all obserued him ; The *Iewes* to whome first he offered himselfe, the *Gentiles* also, who put him to Death. The Apostles at f day of *Pentecost* was fitted with all tongues that Christ by them might be conueyed to all Nations, where were present men of eue- ry Nation vnder Heauen ; and their sound went throughout all the earth, & their words vnto the end of the world ; euen as farre as the Sunne and the Moone doth teach God ; and though the *Iew* will none of him, many of the *Gentiles* refuse him, and many of the *Gentiles* confesse him amisse, to their further woe, the fault is not because God hath not offered him, to helpe, euen as largely as the

Luk. 3. 6.

Act. 2.

Rom. 10.

Psal. 19.

&c.

Law did hurt; but because man will not accept of this offer, some put him away quite, as the *Jew, Turke*, and diuers others that heare of him, and in a manner looke for him; some confesse him with their mouthes, but will not suffer him to raigne ouer them, but will haue other spirituall Lords in stead of him; yet no default on God, who herein is rich to *Jew and Gentile* in the offer of his Sonne, but the fault is in themselues, who will not accept of this giift of God: for euen in this Nation and others where Christ is confessed, are there not many millions of men, whose knowledge of CHRIST is such, in truth and deed, that they cannot so much as make a confession of him no more then any Pagan in the world? who knoweth not this? and what is the cause but their owne neglect and contempt of his Word and crosse?

Even. *Indeed I see generall Nations haue, or might haue had Christ if they would. for hee was offer offered to them as largely as the Law, and that the Law and Christ went together, that as the one did kill, th' other was offered to make a line in a generality: but you must proue that this is, or might be manifested to every particuler person, that as euery man particularly whosoever he be, is culpable before God of Iudgement; so euery one likewise in mercy hath Christ offered to him for reconciliation.*

Rom. 1.

Odeg.

Election.

55

Odeg. I haue largely shewed you before by the Scriptures, that as all and euery person are shut vp in vnbeliefe, so God hath mercy on all, and his Grace that bringe h salvation vnto all men hath appeared, &c. which might satisfie any reasonable man, for either euery particuler soule of reason and vnderstanding hath had meanes offered, or else the Scriptures are not true, which God forbid: and it will bee easily granted that euery such person, hath a Law written in his heart, and an accusing Conscience for breaking of it: and euery such person hath the Heauens, the Firmament, the Sunne, the Moone, and all the wonders of the Heauens, the Earth, the Seas, and Fountaines of waters: all which sendeth them to seeke out the worke-masser, and he that seeketh shal finde, but in stead of knowing God, by these his teachings, they become vaine in their thoughts, and their foolish heart is full of darknes; for some turne the Glory of the incorruptible God, to reall Idols, some to mentall Idols, and therefore as they regard not to know God aright, by seeking him aright, wherein they are ignorant, but set vp seuerall Idols, by their owne knowledge, which is Beastly, so God deliuereth them vp to a reprobate minde, that they neuer know more, for what should he that is not faithfull in a little, be trusted with

* Luk. 16.
10. &c.

much : This is the cause that the most blinde
Pagans in the world know no more, because
 they vse not that well they haue : why the
Turkes know no more, the *Iewes*, the *Papists*
 and others of all sorts, because they haue de
 spised the first light of God offer'd them, and
 therein continue*, wincking with their eye
 least they should see further : because the
 wayes of their owne hearts best please them.
 For* this cause doth God giue them vp to
 walke in their owne Counsels. Is the fault
 now for want of meanes on Gods part, to
 any particuler person, or their owne negle
 and contempt of the meanes offered them?

*Ereu. Their owne surely, else it had not been
 iniustice in God to tell them that which might be
 knowne of him is manifest in them, and to blame
 them for not profiting, by that they had, as after
 in 9. verses following is shewed.*

Odeg. In like manner, all that knowen
 they haue offended some infinite Power by
 their accusing Conscience, are thereby inui
 ted to seeke who it is, & finding it to be their
 Creator, they are then to seeke by what way
 he shall be pacified with them, for their accu
 sing Conscience is a meanes to cause them
 to seeke with earnestnes; for then God call
 vnto them, as hee did vnto *Adam*, saying
 where art thou? whose answer ought to be
 heere Lord, what wilt thou? I haue sinned

* Act. 18. 27

* Psa. 81. 12

Rom. 1. 21.

&c.

Rom. 1. 19.

and not to hide sinne with the Fig-leaues of inuentions, then if there be no meanes in that Nation; yet there is to be picked out of the consideration of the greatnes of him offended, that his iustice must bee satisfied; then must they, and may they consider whether themselves can satisfie or some others for them; and thus if they examine all things rightly, God will reueale CHRIST vnto them by one meanes or other; so as in seeking, nothing satisfie them but y^e which is of God, in which they must cast away not onely their owne inuentions; but also they must not be seruants of men; which if they doe not, but satisfie themselves in either of these, it is iust with God to giue them vp to their owne hearts lusts; and so they become past feeling. And for conclusion, all Nations, Cityes, houses, fieldes, high-wayes, hedges, haue had the mercy of God in the offer of CHRIST afforded them, all were bidden, so that this is not now darke, but cleare and euident, that all haue euer had, or might haue had, if they had would, Christ, aswell as the Law giuen vnto them.

Ereu. Now indeed, these things seeme to be very true, but I must intreat you to make plaine vnto me, that which Paul hath writtē to the Romans, concerning Election, that there remaine no scruple nor doubt in my minde: that disputation

2 Pet. 3.

of Paul, troubleth many, by reason it is handled so darkly: surely I am of opinion, that that place is one of those whereof Peter wrote, that there were certaine darke things in Pauls Epistles, which the vnllearned & weake doe wrest to their owne destruction, as they doe also other places of Scriptures.

Odeg. Surely, you haue good reason so to thinke, now therefore let th' Apostle Peter shewe who those are, that wrest the Scriptures of them or vs: We say with Peter, that the long suffering of God is saluation, in that God would haue no man perish, but would haue all come to repentance: and this is that (saith Peter vers. 15. &c.) which our beloued brother Paul in all his Epistles speaketh of, among the which, some things are hard to be vnderstood, which some peruert to their destruction. They say, God hath reprobated, some and the greatest number, and that before they were borne, & had done euill; for whome there was neuer meanes of saluation, because God would haue them perish, for y^e was his good pleasure. Now these wordes of Peter, as they iudge our aduersaries to be perverters of the Scriptures, so may they satisfie euery Godly minded man, that Pauls meaning was not contrary to Peters, they writing both by one Spirit, nay then Pauls owne meaning was else where in the same

Epistle

Epistle, that the long suffering of God was ^{* R} saluation, euen to those that hardened their own hearts, and heaped vp wrath against the day of wrath; *This* therefore may be an entrance, but let vs come to the words of *Paul*, *Rom. 9.*

In this 9th Chapter, and so in most of this Epistle the maine subiect that the Apostle *A Short ex- Paul* handleth, is: That not the Law, but the *pos. on Rō. 9.* Gospell, is the Power of God to saluation; not to him that is a *Jew* outward, or that hath Circumcision of the Flesh, or is an obseruer of the Law, which was all the *Jewes* had to boast of and which they did boast of; for *A- * Ioh. 8. 33. 39. & 9. 28. 29.* *brahams* himselfe found nothing concerning the Flesh, neither was he iustified by workes; *Cap. 4. 1. 2. Cap. 2. 28. &c.* but saluation appertaineth to him that is a *Jew* within: that hath Circumcision of the heart: that is of the Faith of *Abraham*; whe- *Cap. 4. 12. 13. 14. 16.* ther he be *Jew* or *Gentile* in the Flesh; this I say is the whole drift of the Apostle, as in the whole, so in this 9. Chap.

In y 1. 2. 3. 4. 5. Vers. th' Apostle sheweth his vpriight & vnfaigned desire of the saluation of the *Israelites* according to the flesh, who were his fleshly brethrē; who had all those Oracles of God cōmitted to them; of whom were the Fathers, and of whom concerning the Flesh *CHRIST* came, *GOD* ouer all blessed for euer, Amen. Yet notwithstanding his desire and

Vers. 6. 7.

and all these their priuiledges, the worde God cannot be made voyde, which saith, *They are not Israell that are of Israell*, neither are they all Children, because they are the seed of *Abraham*, but in *Isaac* shall thy seed be called, which *Paul* expoundeth, *Vers. 8.* *They are they which are the children of the Flesh*, are not the children of God, or not, those that shall be saued, but the Children of the promise, are counted for the seed. So that thus farre there is no difficulty, but that the

Iohn. 8. 33.

39.

Ioh. 9. 28.

29.

Apostle plainly meaneth in all these Verses that not all the children of *Abrahams* flesh (who so much boasted of their being *Abrahams* seed; and of being *Moses* Disciples in the obseruation of the Law,) were therefore in the estate of saluation: and this he desired to acquaint *Jewes* with, that they might cease off their reioycing in their *Fleshly* descent, and seeke true reioycing in another way. Th'Apostle hauing propounded this as an infallible truth; hee goeth about to proue it by the Scriptures: First alledging, the promise made, that *Sara* shall haue a Sonne*, which *Abraham* believed, not considering his own age, and *Sara's* body, which were dead, neither did he doubt of the promise of God through vellelief, but was strengthened in the Faith* and it was imputed to him for righteousness; so that this promised Sonne of *Sara*, was borne

* Gen. 18.

30.

* Ro. 4. 18.

Sec.

not

not after *Flesh*, but after the *Faith* ; which is most largely declared in *Gal. 4. 22.* where is declared, that *Abraham* had two Sonnes, one by the servant, *Hagar* (namely *Ishmaell*) who was borne after the *Flesh*, & one by the free-woman *Sara*, (namely *Isaac*) who was borne by Promise, and so by Faith ; by the which (saith th' Apostle) another thing is meant: these two Mothers, are the two *Testaments*, in type: the two Children, are y types of the children of the two Testaments, the Childe of the *Flesh*, *Ishmaell* sonne of *Hagar*, typed out the fleshy *Isralites* , which were in bondage vnder the rudiments of the Law ; the Childe of the Promise, *Isaac*, sonne of *Sara* typed out the Children of the Faith of *Abraham* ; and as the childe of the *Flesh* persecuted the childe of the *Faith* by his mockings , for which cause he must be put out and must not be heyre with *Isaac* ; so (saith th' Apostle) do all that seeke acceptance with God through the *Flesh*, persecute them that seeke it by the Promise through Faith ; and therefore all the children of the *Flesh* of *Abraham* , that haue no other priuiledge to iustification, must be put out, and shall not be heyre with the children of the Promise. *This* is so plaine in *Gal. 4.* that he that readeth the Scripture with an indifferent heart voyde of malice cannot be able to contradi& , being also confirmed

in the 3. Cap. vers 16 where the Apostle mention-
 ing of the promise of Salvation, saith: Not birth
 to *Abraham* and his seede were the Promise this
 made: hee saith not, and to the seeds as speake
 king of many, but, and to thy seed as of one
 which is CHRIST, which being well obserued,
 that *Abraham* had two Sonnes or seede
 by two Women, as before Gal. 4. and therefore
 the Promise of saluation is made but vnto one
 one seed*, euen they that are CHRISTs, that
 are of the Faith of *Abraham*, and so after the
 manner of *Isaac** the sonne of *Sara*, and thus
 this Promise is not made vnto both the seed
 namely vnto the Children after the Flesh of
Abraham, for they are not the children of
 God Rom. 9. 8. but they must be put out, and
 must not be heyre with th'other*. This is the
 sure word of Promise, *Sara* shall have a Sonne
 thus applyed by the Apostle, to proue the
 thing he hath in hand, that all the fleshly
Israelites were not therefore in the estate of
 iustification to Salvation; in that God did
 this type declare the contrary: For further
 probation, hee bringeth another Scripture
 proue, that vnto *Rebecca* this same thing
 was declared before y^e Children were borne
 and when they had done neither good nor
 euill, that the purpose of God might remain
 according to Election not by workes, but by
 him that calleth, It was said vnto her, The

* Gal. 3. 16

Vers. 29.

Vers. 7. 9.

* Gal. 4. 28

* Gal. 4. 30

Gen. 25. 21

Vers. 10. 11

Elder shal serue the *Younger*. In which words
the *Apostle* plainly proueth, that neither
by birth, nor workes did preferre with God, for
this is the purpose of God, to preferre and
make superiour, euen the youngest by birth,
or those that challenge nothing by birth, or
by workes, but seek it by Gods free *Election*,
through faith in *CHRIST IESVS*: also to
make eldest and make inferior all that seeke salua-
tion by flesh, birth, or by workes; euen as he
did in these two types, the *Elder* was the
eldest by the *Flesh*; and the younger was not
of that *Land of Promise*, a type of the estate
of saluation; and God foreseeing, what would
come to passe, that these two twinnes should
be the Fathers of two great Nations; and
that the *Younger* would get the priuiledge
from the *Elder*; and so the *Elder* should serue
the younger, or be inferiour to the younger,
even in this *Couenant or Promise*, a type of
that which was to come; which type being
so fit as it was for the *Apostles* purpose, hee
bringeth to prooue, that *Fleshly birth* or dis-
tinction. euen from *Abraham* was interrupted
holde in those typicall Promises to *Abrah*:
not *Ishmaell* the Eldest, but *Isaac* the
Youngest I will make my *Couenant* with;
To *Isaac*, not *Esan* the eldest, but *Jacob* the
Youngest, shall be Lord or superior and haue
that *Couenant*; according to which types
the

* Luk. 15.
25.

* Vers. 12.

the truth is, saith th'Apostle, that the *Jewes* the Elder brother *, Who seeke saluation by the Flesh or workes, shall not haue it ; for that is against the word and promise of God : but the *Gentiles*, the younger *, in the offer of the Gospell, that seekes saluation onely by the free vnderferued Promise of God ; through faith in IESVS CHRIST, these onely shall haue it, for this is according to the purpose of Gods *Election*.

Now for the Scripture which followeth from *Mal. 1.2.3.* mentioned in the 13. *Vers.* As it is written, I haue loued *Jacob* and haue hated *Esau* ; the perverters of these words *Paul* will needes haue to be afore *Esau* and *Jacob* were borne ; and this we must beleue because they say so ; but the Apostle hath such meaning ; as shall both appeare by the Scripture it selfe, and also from many other Scriptures. *Paul* still followeth, the confirmation of his Doctrin, which is, that the Children of the Flesh or Law, haue not the fore their onely priuiledge with God, which he hath proued by the Promise of *Sara's* Sonne also by the Promise of *Rebecca's* younger sonne, which were preferred before their elder brethren vnto that typicall couenant, as in *Vers. 12.* th'Apostle declared, what the Lord said should come to passe ; concerning *Esau* and *Jacob*, and their Posterities, be-

They were borne, so proueth th' Apostle, from *Mal. 1. 1.* &c. that the same did come to passe concerning them and their posterities, many yeares after *Eſau* and *Iacob* were dead and gone; in the *12. Vers.* declaring what should come to passe, in the *13. ver.* declaring what hath come to passe, both prouing his Doctrin; not when, nor for what cause, God loued *Iacob* and his Nation, and hated *Eſau* and his Nation, but prouing that God did it, which was sufficient for his purpose in hand, to shew the error of the *Jewes* (whose saluation hee so much sought) who were perswaded that their acceptance with God stood in their being *Abrahams* seed, & obseruing the Law of *Moses*, as before hath beene proued, the times of shall, and haue, doe much differ.

Further God hated not *Eſau* before hee was borne, seeing there is not any Scripture to proue that God hateth any man before he hath first hated God, as before in our conference of *Predestination* hath beene proued. *Eſau* hated God in contemning his Birth-right * long before Gods hatred of him and his posteritie spoken of, *Mal. 1.* God loueth * *Ge. 25. 30.* and saueſh freely without desert, but hateth *Heb. 12. 16.* and destroyeth not without desert.

Ereu. I blesse God. you haue to my great consolation and satisfaction made manifest the Verses of this Scriptures thus farre, that there

remaineth no scruple in me. Now therefore I pray you proceed, What is Pauls meaning in Verſ. 14. what ſhall wee ſay then? Is there Iniſtice wth God? God forbid.

Verſ. 14.

Odeg. This is th^e Apoſtles meaning, that as God rejected *Eſau* for contemning his birth-right, which God had giuen to him, ſo the fleſhly *Iſralites* were of God rejected, becauſe they contemned their ſaluation offered them, (by faith in CHRISTIEVS) and in this, GOD is not vniuſt; this is the Apoſtles meaning, and not as the aduerſary affirmeth, that God is not vniuſt, though he hate without cauſe; hee neither hated *Eſau* nor any man without cauſe. For *Eſau* and his poſteritie hee hated for his wickednes as theſe Scriptures teach, *Amos* 1, 11 *Obediah* 10. &c. Further, *Paul* himſelfe beſides many other places of Scripture, in this very Epiſtle to the *Romans*, hath a very excellent diſcription of the Iuſtice of God ſpeaking thus: Or diſpiſeſt thou the riches of his Bountifulnes, Patience, and long ſufferance, not knowing that the bountifulnes of God leadeth thee to Repentance? But thou after thine hardnes & heart that refuseth to repent, heapeſt vnto thy ſelfe wrath againſt the day of wrath, and of the declaration of the iuſt Iudgement of God, who will reward euery man according to his deedes. What doth *Paul* call heere

Rom. 2. 4. 5.

tho

Election.

the iust Iudgement of GOD?

Ereu. To pay euery man the desert of his workes.

Odeg. But if he hated *Eſau* before he was borne, hee payed him not the reward of his workes, forasmuch as *Eſau* had done nothing before that hatred, & so it commeth to passe that this hatred of *Eſau* agreeth not with *Pauls* rule of the iust Iudgement of God. But the Apostle following still the thing he had in hand, to proue that the *Iewes* could not haue saluation therefore, because they were the children of the Flesh, answers all objections that could bee made from his former Doctrine, that God rejected all the Children of *Abrabams* flesh, except such as sought it by Faith, and such onely were the Children of the Promise, in which there is no vnrighteousnes with God; For further prooſe whereof, he bringeth *Moses* for example, who when the seed of *Abram*, had prouoked him by their wickednes to cast them away, *Moses* found *Grace* for himſelfe and his people, and prouoked God to shew mercy on them, for he hath mercy on whom he will; namely on them that ſeek him by the meanes that hee himſelfe appointeth; ſuch finde *Grace* and mercy as *Moses*, and not by our owne willing, nor running, nor working as the *Iewes*. Verſ. 15.

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Ereu. *What is the meaning of the hardning of Pharaoh? Vers. 17.*

Vers. 17.

Odeg. This; *Pharaoh* being a wicked man, and hardning his heart against Gods Commandements and iudgements, *Exod. 9. 34.* I *Sam. 6.* (euen as these *Iewes* *Paul* speaketh of did against *CHRIST* and his *Gospell*) yea making his heart as an Adamant stone as others did, *Zach. 7. 12.* so that he would not let the people goe; for his cruelty against Gods people in killing their Children, and ouertaking them, and in not letting them goe; for these causes, God hardned his heart, that is as the holy Ghost explaines it, gaue him vp to the hardnes of his owne heart, as *Psal. 81. 11. 12.* euent to *Sathan*, who worketh hardnes of heart against God, and his truth in all the Children of disobedience, who when the word and Iudgements of God as to *Pharaoh* and these vnbelieuing *Iewes* is manifest to them and they dispise them; that which was ordained a meanes of humiliation and softening the hart, becommeth a meanes of hardning; that which is of it selfe, and to the believers the sweet saour of Life, becometh to them the saour of Death, *2. Cor 2. 15. 16.* *Rom. 7. 13.* and thus doth God harden the harts of the wicked by giuing them vp to *Sathan*, & to their own harts lusts, to vile affections, & to reprobate minds, *Rō. 1. 24. 26. 28.*

Thus

Election.

69

Thus hee hath mercy on whom he will, and whom he will he hardeneth ; his will being to shew mercy, on such as *Moses*, that seeke his fauour by his appointed way ; and hardeneth such as *Pharaoh*, who hardneth their hearts against the same way, as those *Jewes* did, of whom *Paul* speaketh.

Vers. 18.

Ereu. How answer you these wordes, who hath resisted his will ? Vers. 19.

Odeg. I answer them thus: *Paul* in these wordes speaketh as in the person of one of these *Jewes*, or declareth what these *Jewes* will answer to this Doctrine ; who hath resisted his will, and why doth hee complaine ? For this was his will that wee should obey these his precepts of the Law, which who so doth should liue in them, and in sticking to the Law, wee haue not resisted his will ; vnto which th' Apostle giues the answer, that man must not plead against God ; to say why hast thou made me thus, that is, that I cannot obtaine saluation by the workes of the Law ; for God seeing the weaknes of the Flesh to obserue the Law*, sent his Sonne in the flesh ; for iustification to euery one that beleeueth ; prouing plainely to all, that both *Jewes* and *Gentiles* were vnder sinne, and that there was not one righteous by the Law, and therefore their cauill was vaine : For Gods will was to saue all, that seeke it by the Faith of *I E S V S*.

Vers. 19.

* Rom. 8. 3.

Rom. 3.

and not by the workes of the Law; which they did resist, and so were iustly conuicted. Now the aduersaries exposition of this *verse* is, that God hated *Esaú* & so *Pharaoh*, and all the reprobate before they were borne, from which hatred, he Decreed their damnation; and because the will of God is declared to be contrary in the Scriptures, therefore they call this his secret will; against which will (say they) no man can resist; but the most holy God declareth the contrary. It is not my will that any man sinne, they haue done that which I commaund them not, neither came it in my minde, &c.* neither is it my will that any sinner dye, but that hee amend and liue, and this I testifie as I liue saith the Lord*: But if he will not amend but continue in sin as *Pharaoh*, these *Iewes*, & others, him will I punish, in my iust Iudgement: wherefore if any suffer iustly for his trespassse, he ought not to accuse God (as our aduersaries doe, saying that God decreed him, yea by power compelled him to trespassse and so to suffer,) and say who can resist his Will: Gods will is, that all repent and beleue the *Gospel*; which may be, and is resisted: and also his will is, that they who will not repent and beleue, be damned, which cannot be resisted. *This* his will is iust & full of mercy, and thus I haue sufficiently answered these words.

* Jer. 32. 35

* Ezek. 18.
& 33. Chap

Ereni. What say you to these wordes, Hath not the Potter power of the Clay to make of the same lump, one vessell to honor, another to dishonor. Vers. 21.

Odeg. For the better vnderstanding of these wordes, let vs reade the 18 Chap. of the Prophet Ieremie, from whence th'Apostle *Vers. 21.*
hath these wordes, And we shall see through the Grace of God, that, that making of the clay in the Potters hand, is not in creation, but in vocation; the wordes are these: O House of Israell, cannot I doe with you as this Potter, saith the Lord? Behold as the clay is in the Potters hand, so are you in my hand O house of Israell, God is this Potter, the House of Israell is the Clay. And Vers. 7. I will speake against a Nation, or against a Kingdome, to plucke it vp, to roote it out, and to destroy it; That is to make it a vessell of dishonor. But Vers. 8. If this Nation against whom I haue pronounced, turne from their wickednes, I will repent of the plague that I thought to bring vpon them; Again Vers 9. And I will speake concerning a Kingdome and concerning a Nation to build it, and to plant it; and so make them vessels of Honor. But Vers. 10. If it doe euill in my sight, and heare not my voice, I will repent of the good that I thought to doe for them. Therefore Vers. 11. Thus saith the Lord vnto the men of
E. A. Judah

Judah and *Inhabitants of Ierusalem*, Behold I prepare a plague for you, and purpose a thing against you, returne you therefore every one from his euill way, &c. This doth the Apostle apply to the thing in hand, proclaiming from this glorious Potter, that all that seeke saluation by Faith and obedience to the Gospel; as the *Gentiles* did, he will make them vessels of mercy prepared for Glory, but those that seeke it, by the Flesh or by workes of the Law as the *Jewes* did, he will make them vessels of dishonor, prepared for destruction. Thus doth God make vessels of Honor and Dishonor, and not otherwise; for in Creation hee made Man good, and in vocation he saith, As hee liueth he would haue him good; by turning vnto him, from his wicked way, which if he will not, then he maketh him a vessell of dishonor, by bringing vpon him as a iust recompence of reward, dishonor and confusion: and thus the Apostle alludeth to this Scripture in this place, for hee wished the saluation of the *Israelites*, whom God had planted a noble vine, with the best plantes, doing vnto it, what he could doe vnto it, tying to him the whole house of *Israel* and *Judah*, as a man tyeth his girdle to his loynes, that they might bee his people, and that they might haue a name and praise, and Glory, but they would not heare

Esai.

Ier. 13. 17.

Yea crying out vnto them, what shall I doe vnto thee, how shall I intreat thee, yea sending his owne Sonne vnto them, to turne them away from their iniquities, and by faith in him to giue them saluation; so many of the *Isralites*, yea of the *Gentiles* as submitted vnto this his calling of *Grace*, by *Faith*, not by *Workes*, they should be saued, the rest should be vessels of destruction: this he plainly affirmeth, in *Veis. 23. 24*. Aske the Potter and he will answer thee, that hee would be loath to breake any vessell, but if it proue naught, then hee will breake it; The Husbandman planteth no Tree to be barren; The Magistrate would not haue any of his Subjects to be Rebels, but if they be, hee will shew his wrath and make his power known in executing them: If these thinges be good in men, how much more are they good in God, who saith, I will not the death of a sinner, but that he conuert and liue, and I will not that any man be euill, and therefore I forbid all euill; but if any contrary to my will and commandement refuse the good which he might haue accepted, and doe the euill which hee might haue left vndone, then doe I shew my power ouer him in that I cast him away as *ſ* sheards of a naughty pot: and so I haue according to the proportion of all the Scriptures expounded these hard *Verses* of this 9 Chapter;

(shewing

Hosca. 6. 4.

shewing how the potter makes vessels of dishonor and wrath, and how they are prepared to destruction; and how he maketh vessels of mercy prepared to Glory, which in the 24. *Vers.* he plainly declareth, that the vessels of mercy, are euen vs, *Whom* he hath called, not of the *Iewes* onely, but also of the *Gentiles*, as is written, in *Osea*. I will call them my people which were not my people, and her beloved which was not beloved; and where it was said vnto them, yee are not my people, there they shall be called the Children of the living God: And of *Israell* hee declareth otherwise, *Vers.* 27. 28. 29. And for conclusion, *Paul* declareth that the *Gentiles* the younger which followed not righteousness, haue attained vnto righteousness, euen the righteousness which is of Faith. But *Israell* the Elder which followed the Law of righteousness could not attaine vnto the Law of righteousness, wherefore? saith th' Apostle, (not because they were so decreed of God as the *Caluinists* teach, but) * because they sought it not, by Faith, but by the workes of the Law, &c. confirmed also in *Chap.* 11. *Vers.* 67 wherein he saith, It is the Election of *Grace* not of workes: and that *Israell* obtained not that he sought, the reason is rendred, because they sought it not by Faith; but the *Election* hath obtained it, that is, the *Gentiles*, seeking

Vers. 24.

Vers. 25.

Vers. 26.

Vers. 30.

Vers. 31.

Vers. 32.

* Marke
these words.

it by Faith. What can be more plaine then this? If any will be still peruerse or ignorant let them be ignorant.

Ereū. You haue very sufficiently explained this 9th. Chapter to the Romans, and to my full satisfaction haue resolved mee in euery difficult place thereof, but now remaineth an objection from Act. 13. So many as were ordayned vnto eternall Life beleueed.

Odeg. This is my answer: *That as the vngodly; that turne the Grace of God into wantonnes, are said to bee ordained to death or damnation**; So they that receiue the loue of the truth, and are obedient thereunto, when they heare it, are said to be ordained vnto eternall life*, they that are willing to walke in the way to life, are ordained to life; and such doe beleuee, yet are they not ordained onely for walking in the way of life: the First cause of ordination to life, is Gods free giift, decreed afore the foundation of the world; manifested in time through CHRIST, whom hee sent into the world to saue all men, yet with this condition; that euery one that will haue this saluation must beleuee & obey the Gospell; as is before at large declared; as for example; A mercifull rich man, proclaimeth in the time of dearth, that whosoeuer standing in neede, will come to his house, they shal haue 10. shillings a peece to relieue their want,

* Iude 4.

* Mark. 16.
16.

want, so many as come haue the ro.s. yet their comming is not the first cause of their receiuing it, but the mercy of the giuer; but if they had not come to his house, they should nor haue had it, because the giuer will freely giue it, to them that come to the place where he will giue it: So that all that had it, were ordained to haue it, before they came, but others were ordained to haue it as well as they if they had come, but they proudly reiected his bounty, and would not come for it: so are the Scriptures plentiful in teaching, that God out of his free bounty before the world ordained to send his Sonne, not to condemn the world, but that the world through him might be saued, and proclaymed in time, this his bounty vnto euery creature vnder Heauen, that whosoever would receiue this his Grace, through beleeuing in, and obeying his Sonne, should haue it, those that would not receiue it thus, but would haue it by the Flesh or workes, (as did the *Jewes*) should not haue it; so that to conclude, all that beleued were before ordained to Eternall life, they seeking it by Faith; the vnbeleeuing were as much ordained, if they had sought it by the same way; but seeking it by another way, vnto the which God had not promised it, they were reiected, and ordained to eternall death, as elsewhere I haue largely shewed,

That all were ordained to the Marriage, as well those that came not, as those that came: also in this place * at this time, and in this * Act. 13. company; those that iudged themselves unworthy of Eternall life, were ordained to it, as well as the other, if they had receiued it, as the other did, as is testified,

Vers. 46.

★ ★
★

Thus much of Election.

Of

Ereunetes.

*N*ow see clearely, how all other places may
fly bee answered concerning Election; and
will trouble you no further in that: The
thing I will question with you, is, whether a man
may fall from this his Election, there bee many
Scriptures seeme to make against it.

Odegos. I holde, that as the Promise of
Gods Election is Free, without any desert
vs originally, yet vpon condition of Faith
and obedience to CHRISTs Gospel; so the
same free promise of Gods Election, is contin-
ued vnto vs, vpon continuance in the same
condition, from the which men may fall a-
way, as I will proue manifestly by Scriptures
and then answer what objections can be
made.

First the Scriptures teacheth, that God
men, that are in the true and sauing Grace of
God may fall away. Secondly, the Lord vs-
seth therefore so many exhortations, admoni-
tions and the like, to keep them from falling
away, for where there is cause of danger,
there is great neede of warning, as the wise-
dome of God (vsing so many) seeth: now, as
the Lord saith *not in vaine* vnto his people,
Seeke yee mee, in that hee speaketh righteous-
nes and declareth righteous thinges*, so saith
he *not in vaine* vnto his seruants, take heede,

beware, & the like, where there is no danger.

1.

A man hauing true *Grace* may fall away, as *Eſau* loſt his earthly inheritance Heb. 12. 19. which he had right vnto; ſo may the Saints looſe their heavenly inheritance which they haue right vnto*. Verſ. 16. *Sal* may looſe his ſauour, * Mat. 5. 13 they that are waſhed, and are cleane eſcaped from the filthines of the world, may returne with the Sowe to wallow in the myre, and their latter end bee worſe then their beginning*; yea thoſe that *C H R I S T* hath bought with his precious blood may bee damned*: * 2 Pet. 2. 20. &c. and that ſome may treade vnder foote the blood of *C H R I S T*, wherewith they were ſanctified, and diſpite the Spirit of *Grace**: * Verſ. 1. *They* that haue Faith, and a good Conſcience 29. may put it away, and make ſhip-wrack of it*: * 1 Tim. 2. that ſome may leaue their firſt Faith, and be 19. damned*: that ſome written in the Booke of 1 Tim. 5. life may be put out*: the talent may be taken 12. from him that uſeth it not well*: Further Exod. 32. 32. 33. Pſal. 69. 25. 28. *Paul* affirmeth of the Saints at *Rome*, that Reuel. 3. 5. they were iuſtified by Faith, and thereby had * Math. 25. 29. acceſſe vnto that *Grace* wherein they ſtood*. 29. Yet *Chap. 11. 22.* If they continued not in * Rō. 5. 1. 2. that bounty of God, they ſhould be cut off, from that ingrafting wherein they were. Alſo how many examples haue we of men that were in Gods fauour, & afterwards reiecte?

had

80 Of falling away.

had not God said, that the house of *Elie*
 Priest, should walke before him for euer? y
 afterwarde, for his honouring his Sonne
 more then God, the Lord said, it shall not
 so *: Of *Saul* also, the Lord said, I had not
 established the Kingdome vpon *Israel* for
 uer *, yet for his wickednes in meddling w
 the Priestes office, the Lord said, Now the
 Kingdome shall not continue: God brought
 the *Israelites* out of *Egypt*, promising them the
 Land of *Canaan* *, yet for their rebellion, they
 were deprived of the possession of it: wa
 not the forgiven debt recalled? These, and
 many others, we may read in the holy Scrip
 tures.

2 If the Elect cannot fall out of Gods fa
 uour, then did not all fall in *Adam*, and the
 some were neuer dead in sinnes & trespasses
 and so need not Christs redemption from
 sinne, forasmuch as they fell not out of Gods
 fauour; for their Election (as they say) being
 afore the foundation of the world, they were
 alwayes in it; so by their saying Christ rede
 med not the reprobates; and the Elect fell
 not from their Election, neither can they
 and so need no redemption for they haue no
 debt; hence it followeth CHRIST rede
 med none, oh fearefull Doctrine!

3 If the Elect cannot fall from their Ele
 ction, then haue not all sinned and been
 depriv

* 1 Sam. 2.
 30.

* 1 Sam. 13.
 23-14.

* Num. 14.
 38.

* Math. 18.
 32 &c.

deprived of the glory of God, and then haue
not all beene shut vp in vnbeliefe; and then
were not all the Children of wrath, without
God, without Promise, without CHRIST,
and so without Hope, & then were the Elect
neuer from being the people of God, and
from vnder mercy: these and Innumerable
Scriptures are written to this purpose; all
which sheweth, that all without exception,
as well Elect as reprobate, haue once beene
in this estate. Therefore their doctrine that
none of the Elect can by any meanes fall a-
way is most impious.

4 The holy Ghost affirmeth, that the *E-*
phesians were Elected afore the foundation Ephes. 1.
of the world, and yet hauing forsaken their
first loue, the Lord telleth them, If they doe
not repent, and doe their first workes, he will
remoue the Candlestick, telling them and o-
ther Churches, that hee that ouercommeth
and keepeth his works vnto the end, he shall Reuel. 2. &c
enioy the Promise. As our Sauour himsele 3. Chap.
saith, hee that endureth to the end he shall be
rewarded, *Mark. 10. 22.* saying further, to those
he had Elected*. If any abide not in me hee * Iohn 15.
shall be cast forth as a branch and withereth to be
gathered, cast into the fire, and burned; but
if yee abide in me, and my wordes abide in
you aske what yee will, &c. and therefore
shorteth them to continue, telling them,

that if they keepe his Comaundementes they shall abide in his loue. But whosoever transgresseth and abideth not in the Doctrine of

2 Ioh. 9.

CHRIST, hath not God; whereby all may see, that as the promise of *Election* is giuen vpon condition of our looking vp vnto CHRIST IESVS, and not otherwise, so it is continued vnto vs, vpon our abiding in him, and not otherwise.

5 If a man being in the fauour of God, and so is chosen, cannot fall out of it by any meanes, then a man need not feare (being thoroughly possessed with this Doctrine) that although hee commit Incest as *Judah*; or Adulterie and murder as *David*; or forswear his maister with cursing as *Peter*; or fall into any other notorious sinne, I say he need not feare falling into Damnation; Forasmuch as according to this Doctrine, he can no more possibly be damned, by any manner meanes, then the Deuill can be saued.

2 Cor. 7.

6 If no man Elect can fall from his Election, by the committing of any of these sinnes, then to what end is Repentance taught? the Apostle affirmeth of the Elect *Corinths*, that they repented vnto saluation, which in vaine had they done, if they had not bene neither could be in condemnation; Let no man deceiue you with vaine wordes; for the true consequence of this Doctrine teacheth this

Of falling away.

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that as formerly I have shewed of CHRISTs redemption, so I may say of repentance it is altogether in vaine; For the Elect (say they) neuer were, nor can fall out of their *Election*, and so as they need no redemption, so they need no repentance, forasmuch as their estate is alwayes good; and for the reprobates repentance can no more bring them to saluation, then the Devils.

7 The same I may say of holy exhortations, admonitions, &c. which are innumerable in the Scriptures, to what end are men admonished, or exhorted not to receiue the *Grace* of God in vaine*, & not to fall from their stedfastnes*, and not to withdraw themselues to perdition*, and not to loose that they haue done*; and to let no man take away their Crowne*, and a thousand such, to what end are these, if they cannot fall into them; doth the Lord vse wordes in vaine? and concerning the reprobate (say they) they haue no profit to saluation neither by these nor the whole Scriptures. If any answer, the whole Scriptures are given to keepe both the Elect and reprobate frō falling into grosse sinnes, yet that neither the Elect can be damned by transgressing them, nor the reprobate saued by obseruing them, how Atheisticall & damnable is this opinion, for it is the same that the *Atheists* teach, the one, that there is no

* 2 Cor. 6. 1

* 2 Pet. 3.

17.

* Heb. 10.

38. 39.

* 2 Ioh. 8.

* Reuel. 3.

11.

God, and that therefore all thinges are written but in pollicie to keepe people in awe, thiother that there is no hurt to damnation to the Elect, by disobeying the commaund of this God: nor any profit to saluation to the reprobate, by obeying the commaund of this God. The Lord deliuer all men from such damnable Doctrine.

Ereu. You hauing spoken, that which satisfieth me, in prooffe of what you holde in this thing, now let me in reat you, to answer such objections as they make, and first wee will begin with our Sauiours wordes. Math. 24. 24. If it were possible they should deceiue the very Elect, so that hence they conclude, it is not possible the Elect should perish.

.Odr. I haue shewed you before, who are the Elect of God, namely those, that receiue and obey the truth IESVS CHRIST, and abide in him vnto the Death; these I graunt cannot perish through being deceiued; that this is the meaning of our Sauiour it appeareth; for hauing shewed with what signes and lying wonders, and in all deceiuableness of vnrighteousnes the false Prophets would come, and deceiue many, hee addeth these words; so that if it were possible they should deceiue the very Elect. Now our controuersie is, whether those that are Elect, may fall

out of it, and not whether those that abide in it, can perish; For in this wee agree; but for the former I affirme and have proued plentifully, that many that are in the Election, and fauour of God, yea in the estate of saluation, may fall away and perish; And by this very place of our Sauour this appeareth, in Exhorting his Elect Apostles, *Vers. 4.* to take heed that no man deceiue you; also the Elect *Ephesians*, are exhorted not to be deceived with vaine wordes*, also the Elect, *1. Thes. 1. 4.* are exhorted: Let no man deceiue you by any meanes* &c. All which and much more, sheweth that the Elect may fall from their Election, if they take not heed. But 5 words are written for the great comfort of those that abide in their Election, that they shall be deliuered from those deceiuings wherewith others are deluded to destruction.

Further, many there be which fall from their Election, not by being deceiued, but willingly forsake the truth, against, or after their enlightning, as these Scriptures shew, *Heb. 6. 4* &c. *H. b. 10. 26.* &c. So that many that are Elect, may be deceiued, and so fall from their Election: againe many may fall from their Election, willingly not being deceiued; but those that abide cannot be deceiued. He that doth these thinges shall neuer fall, *Psal. 115. 5.* But be as mount *Sion* that

* *Ephes. 5. 6.*

* *2 Thes. 2. 3*

cannot be remoued, *Psal. 125. 1.* he doth not say, hee that hath done these thinges, but he that doth these thinges, in the present time.

Ereu. *What say you to our Sauour's wordes, Ioh. 10. 27 &c.* My sheepe heare my voyce, and I know them, and they follow mee, and I giue unto them eternall life, and they shall neuer perishe, neither shall any plucke them out of my hand. My Father that gaue them me, is greater than all, and none is able to take them out of my Father's hand.

Odeg. These wordes of our Sauour and many other in the holy Scriptures to the same purpose, teacheth, vnto *Christ's* sheepe vnspeakable consolation; that so long as they continue his sheepe, heare his voyce, and follow him, so long they are so sure, and haue such spirituall peace, and safety in Gods acceptance, as the whole world can neither giue them, nor take from them; but if those to whom Christ hath promised these gracious protections doe euil in his sight, and will not heare his voyce, then hee will repent of the good that he promised: yea in this case he hath forsaken his house and heritage, and hath giuen the dearely beloued of his soule into the hands of her enemies; For it cryed out against him, therefore hee hated it: And the Lord is with him, whilst they are with him, but if they forsake him, hee will also forsake them.

* Ier. 18. 10

* Ier. 12. 7

* 2. Chr. 15

2.

Of falling away.

o/

them; For it may come to passe*, that they * Mal. 2.
that were yesterday my people, or sheepe of
my pasture, may rise vp on the other side as
against an enemy. They that follow CHRIST
are his sheepe, and those shall neuer perish,
but those that run from him, in not hearing
his voyce and following him, are not his
sheepe, and to such this promise belongeth
not.

*Euen. What say you to Ioh. 13. 1. Those who he
looueth he loueth to the end; For the gifts & cal-
ling of God are without repentance, Rō. 11. 29.*

Odeg. The first place proueth; that while
I E S V S was in the Flesh among his Disciples
which were his owne, hee alwayes louing
them; was desirous to take all occasions to
testifie the same vnto them, euen vnto the
end of his life, which is the meaning of the
place: among other thinges, he testified his
loue by this action of humilitie to wash their
feete, and to teach them thereby, what they
ought to doe one to another; Nay I say, he
looueth his euen without end, for euer, but still
you must obserue, our question is not of
Gods or Christs loue vnto his, for of that
there is no controuersie, but of the continu-
ance of their loue vnto him, For although he
loue al men first, yet after they must loue him
and continue in his loue, by keeping his Cō- * Ioh. 15.
mandements*; which if they doe not, they 10.

Vers. 6.

are cast out as a withered branch, into the fire
and burned. If wee suffer with him, we shall
reigne with him, If we deny him, he will also
deny vs. If we forsake our beliefe, yet abideth
he faithfull, he cannot deny himselfe, *Tim. 2* 12 &c. The meaning of which is, that
Christ without respect of persons loueth
euery Nation him that feareth him and worketh
righteousnes : But if any cast off his
feare, him God accepteth not, yet hee breaketh
not promise with that person, for his
promise is to them that feare him, which
person that hath cast him away doth not;
that Christ loueth alwayes his; but he that
forsaketh him is not his; neither breaketh
God promise with him, but still abideth
faithfull.

Act. 10. 34.
35.

For the second, being from *Rom. II.* let
us see what th'Apostle speaketh of, vpon
which he concludeth with these wordes;
It sheweth that the *Iewes* were broken off from
the promises of the Gospell, which was first
offered vnto them; because they would not
seek it by Faith in CHRIST, but sought
by the workes of the Law; and the *Gentiles*
were ingrafted into the same promises,
that they sought it onely by Faith; yet re-
memb'reth the *Gentiles*, that although they stood
by Faith, they should not be high minded,
but feare, and continue in Gods bountie; for

if for vnbeliefe the naturall branches & *Jewes*, were broken off, they should also be cut off, if they fell to vnbeliefe; & also for the bringing in of the *Jewes* he writeth, that they also if they abide not still in vnbeliefe shall be grafted in againe, this is the somme; and of this the gifts and callings of God are without repentance: For God hath iustly shut vp all in vnbeliefe, that he might haue mercy on all, onely by that one way which he hath appointed; for there is but one entrance vnto the Father by one Spirit for both *Jewes* and *Gentiles*: So that God will not repent, nei-
Ephc. 2. 8
ther can he, of sauing all persons, at all times, in all places, that seeke saluation by Faith in CHRIST, and continue therein; otherwise God is said to repent in many Scriptures; neuer concerning the condition of Faith and continuance vnto the which he hath alwaies respect: but concerning the person, which casteth away the same condition; Therefore Gods loue is stable (without any shadow of turning) to righteousness by Faith, in whom soeuer it is: but if any person in whom righteousness is, forsake righteousness, then Gods promise is changed to that person; and he repenteth of the good that he promised him, as these Scriptures teach, *1. Sam. 2. 30.* and *1. Sam. 15. 11.* & *Ier. 18. 8. 10.* and many others.

1. Ioh. 2. 18. *Ereū. What say you to that of Iohn, They went out from vs, but they were not of vs, for if they had beene of vs, they would haue continued with vs, &c. Hence they conclude, that who person goeth from the Church and truth, were neuer truly of it.*

Odeg. The mystery of this well discovered, would make an end of all the controuersies that depend of *Predestination*; for, as they affirme, that God hath predestinated some persons to saluation, and some persons to damnation, without any condition; so also they affirme that these persons the Elect, making neuer so great shew of wickednesse, and walking in the wayes of *Beliall*, are still Elect, and can by no meanes fall out of their Election; and the other persons, hauing neuer so many testimonies of Godlines, and walking in the Church of Christ; yet can neuer but be reprobates: and if euer they fall away from the Church or truth, they conclude, they were neuer truly of it, for which cause they peruert this Scripture and others; therefore I will something shew their deceivings. All mens estates are one by creation; they are one by transgression; all haue sinned, and are dead in sinnes: and as all are shut vp in vnbeliefe, so God hath mercy on all, there is no respect of persons with God, so often repeated in the Scriptures: God sent
his

his Sonne to saue all, and the Sonne soweth
the seede of saluation vpon all ; some receiue
the good seede ; and they are called children
of the kingdome *, others receiue it not, be- Math. 13.
cause it crosseth their fleshly hearts in plea-
sure, and the like ; but in stead thereof, re-
ceiue the tares, the false doctrines of the ene-
mie, and therefore are called the children of
the wicked : now it is most plaine, the per-
sons of them who receiue the good seede,
were no better then the other, neither were
the persons of them who receiue the tares any
worse then the other : the former persons re-
ceiue the good seede, because the goodnesse
of the sower first sowed it ; and therefore hath
cause to praise him onely, for what he hath :
the latter persons refuse the good seede offer-
red them as freely as the other, and receiue
the tares, and therefore hath onely cause to
blame themselves : The former are children
of the kingdome, by reason of the quality
wrought in them by the goodnesse of the
sower *Iesus Christ*, The latter are children
of the wicked, by reason of that qualitie
wrought in them, by the enemy the deuill,
and themselves ; so that their difference is
not in respect of their persons ; but of their
qualities, for God loueth all persons they
being his generation, *Act. 17. 27, &c.* but ha-
teth wicked qualities in the persons, where
they

they are ; and also because of the wicked quality , hee hateth the persons as weapons or instruments of those wicked qualities ; so that the most holy God hateth nothing but wickednesse. I desire this description of person and quality may be well observed , for it is the most blessed trueth of God , and will teach vs truly in the exposition of all Scriptures, to attribute righteousness to God in all his iudgements ; and wickednesse to wicked men , and to the devil their Father. Now for the wordes, the Apostle sheweth, vers. 19. that as they had heard that Antichrist should come, euen then there were many Antichrists , and vers. 21. he saith, I haue not written vnto you because you know not the trueth , but because yee know it, and that no lye is of the trueth, who is a lyar , but hee that denieth that *Iesus* is *Christ* . the same is the Antichrist, &c. and chap. 4. 1. he exhorteth them to try the Spirits, and teacheth that euery Spirit which confesseth not *Iesus Christ* is come, &c. is the Spirit of Antichrist, &c. Now these lying Spirits, these Antichrists , in these persons who once had the Spirit of trueth in them ; these (saith hee) went out from vs , as else-
 & 22-30. where *Paul* saith , from among your selues shall men arise speaking peruerse things, &c. for there must bee heresies euen among you

you, &c. But saith the Apostle, *They were ne- 1 Cor. 12.*
uer of vs; for vers. 21. no lye is of the truth; 19.
 for if these lying Spirits had beene of the
 truth, they would haue continued with it;
 but they are not of it; As for example, the
 Spirit of *Hymeneus* together with his person,
 was in Spirituall fellowship with *Pan!* and
 other Saints, so long as he retained faith and
 a good conscience*, but hauing put away * 1 Tim. 2.
 the Spirit of truth, and receiued a lying Spi- 19.20.
 rit*, he went out from them, in that his Spi- * 2 Tim. 2.
 rit, for or because, it was neuer of them; euen 17.18.
 as *Iohn* saith these Antichrists or lying Spi-
 rits did, so that his person was of the truth,
 so long as the Spirit of truth remained in
 him; but when he receiued the lying Spirit,
 which was neuer of the truth, it caried his
 person from the truth: faithfull *Hymeneus*
 was of the truth: erroneous *Hymeneus* was
 neuer of it. Againe, will any say that the
Pope himselfe is an Antichrist in respect of his
 person? or rather in regard of his Spirit or
 Spirituall power he hath. Therefore all that
 this place proueth is, that lying Spirits or
 Antichrists in mens persons, went out from
 the truth; and were neuer of the truth, and
 therefore serueth nothing to proue, *That the*
Elect can neuer fall away.

94 Of Free-will.

Ereunetes.

I Confesse you haue plentifully proued, that the Elect may fall out of their Election, and haue sufficiently to euery reasonable mans satisfaction answered their obiections, and I see it behooueth all men to make their calling and election sure by obedience, as Peter teacheth: and to worke out their saluation with feare and trembling, Phil. 2. The next thing I desire to be satisfied in, is, what power there is in man, to doe, what God requireth? In plaine termes, what you hold of that which men call Free-will.

Oudeg. First, I will relate what the Calvinists hold as the vnderstandable consequences of their Predestination. Also I will shew you what I hold, and giue you my proofes and reasons from the Scriptures, and then answer their obiections.

As I haue formerly shewed from their owne plaine words in Print. They affirme, that God is not onely the principall cause of all things, but also the Author, appointing all things to the one part, and to the other, by his Counsell. And that, the wicked are not onely left by Gods suffering, but compelled to sinne by power; which being so, all may plainly see what followeth; that it is not in man to chuse or refuse wickednesse, for they are compelled by the power, force,

ard compulsion of Gods predestination, to
 commit all those wicked and cruell crimes,
 for the which they are either punished by
 the Magistrate, or tormented in hell; and if
 Gods predestination worke all in wicked-
 nesse, and that by force and compulsion, and
 that there be in man no chosse; then much
 more doth it in goodnes as violently worke
 all; so that the Godly can neither chuse nor
 refuse goodnesse, as the wicked can neither
 chuse nor refuse wickednesse. Some of them
 indeed doe holde that *Adam* and so his po-
 sterity lost not will by transgression, but that
 there yet remaineth freedome of will, in all
 good Naturall, ciuill, morall and Iudiciall
 thinges, but not in Spirituall: and also they
 hold that Man still retaineth the Freedome
 of his will to euill, as much as before the fall,
 if not more. *Bastingsius* pag. 18. alledging *Propos. diffu.*
Ambrose. Man by euill was spoyled not of *in Geneva.*
 his will but of the soundnes of his will, ther- *pag. 18*
 fore y^e which in Nature was good in qualitie
 became euill: and *Barnard* teacheth there is
 in vs all power to will, but to will well, wee
 had need to profit better, to will euill we are
 able already by reason of our fall. The which
 if they would stand vnto, I would require no
 more.

In answer to the former I holde, that there
 is yet left in man, the facultie of will, to chuse

or refuse, as I will make most plaine. 1. By many Scriptures. 2. By many vnderstandable reasons.

1. It is a thing will be granted of all that haue common sence, that *Election* and choice cannot but be in libertie; and we finde written in the Scriptures, that euen in the works of godlines choise is ascribed to men. *Moses* saith, *Dent. 30. 19.* I haue set before you Life and Death therefore chuse, &c. And *Iosua* saith*, Chuse you whome you will serue; and hee saith*, You are witnesses against yourselves that you haue chosen the Lord, &c. but after whē they forsooke the Lord againe hee said vnto them*, Goe and cry vnto the Gods whom yee haue chosen. Agaiper the Lord willed *Salomon**, to ask what he should giue him, now *Salomon* was put to his choise, hee might haue asked Wealth, Riches, long life, &c. yet he preferred Wisdome before them all, and this choise so pleased God; that he would not demaund these, although he might, for so the Lord said, *Because thou hast asked this thing and hast not asked, &c.* that with wisdome he gaue him all. *Dauid* saith, I haue chosen the way of truth: & I haue chosen thy Commandements. And the Lord by the Prophet *Esa*, They did wickednes before mine eyes, and chose the thing that pleased me not; And they haue chosen their owne

* Iosua. 24.
15.

* Vers. 22.

* Iudg. 10.
14.

* 1 Kin. 3.5

Vers. 11.

Pla. 119. 30

Esa. 65. 12.

Esa. 66. 3.

wayes

wayes: CHRIST saith, *Mary* hath chosen Luk. 10.42
the best part. Thus it is plaine, that as chuse
and cannot chuse, agree together, so doe
these mens opinion agree with the Scrip-
tures, for such direct contrarietie is betwixt
choyse, and meere necessitie, betweene vio-
lent compulsion, and liberty, that blacke and
white may more fitly be coupled together in
a subiect.

2 In worldly things we declare liberty by
saying, if thou wilt obey thy Superiours, thou
shalt be rewarded; if thou commit Treason,
thou shalt be hanged: these are set before or
declared to men to enduce libertie, to em-
brace the good, and eschew the euill. In like
manner in matters of God, in very many pla-
ces wee finde the same courses vsed. If you
walke in my ordinances, &c. yee shall eat the
Fruits of the earth: If yee consent and obey
ye shall eate the good thinges of the Land:
If thou wilt enter into life keepe the Com-
mandements: And he that shall belecue and
be Baptized shall be saued, hee that will not
beleue shall be damned; and many the like.

Leuit. 26.3

&c.

Esa. I. 19.

Mat. 19. 17.

Mark. 16.

16.

3 Those that haue libertie to chuse or re-
fuse, in ciuill things we vse to threaten with
punishments, if they omit that wee would
haue them do, or do that, we forbid them: as
for example, the gallows for Theeues, &c.
because they may liue truely if they will. So

Luk. 13. 3.

Ioh. 3. 5.

Vers. 36.

God threatneth eternall Death to those that doe not obserue his sayings. If yee doe not repent yee shall perish: If one be not regenerate by water and Spirit, he cannot enter into the Kingdome of God: He that obeyeth not the Sonne shall not see life, but the wrath of God abideth on him: If some cannot repent, and others cannot chuse but repent, to what end are these threatnings? were it not madnes for 4. men in the top of a tree, hauing a man tyed hand and foote in a corde at the roote of the tree, to threaten him with death and all terrors, if hee came not vp, if they intended afterwards by maine force to haile him vp. This is the opinion of the *Caluinists*, that man lyeth so bound in the cordes of sin, that he can doe nothing, without the compelling *Grace* of God; God must draw him vp without Free-will and liberty, and he cannot resist that drawing of God, and yet God standeth threatening Hell, to all those that will not ascend vp; Which opinion is so vaine, that a man would not threaten a horse, fallen into a ditch, to rowse himselfe, vnlesse he intended that the horse moued with the imagination of terror, should helpe himselfe, and concurre with his maister to get forth; for if the owner would wholly hoysse him out by maine strength, he would neuer threaten him.

4 Those that be endued with libertie to chuse, or refuse, wee perswade and exhort to that part we desire they should follow, because perswasions bend the will of man, and induceth him to change opinion, and leaue his former determinations: hence it is that Christian Preachers, vse no lesse diligence, to finde out such reasons as may remoue men from vice, and incline them to Verrue. The like perswasions God vseth in the Scriptures to incline our wils to obserue his Law. *Come vnto me all that labour, and are heavy loaden,* and I will refresh you*: *Convert to me,* and I will turne vnto you*: *Returne vnto me* and I will not let my wrath fall vpon you*: *To* what other end, tend these inducements, but to bend our wils to the one side?

* Math. 11.
28.

* Zach. 1.

* Ier. 3. 12.

5 When men possesse libertie, wee blame them for their offences, or wee relate vnto them their misdemeanors, because they haue done euill, and might haue done well, as if an vnthrif spend his mony riotously, and after be cast into Prison, or fall into some incurable disease by his euill carriage, we may justly say, surely hee deserued it, who might haue carryed himselfe better and would not. The same course wee finde in the Scriptures, set by God, concerning men after their finnes. *Ierusalem, Ierusalem* which killest the prophets, &c. how often would I haue gathe-

* Math. 23.
37.
Ezek. 18. &
33. Chap.
Psal. 81. 13.
15.

red thy Children, as a Henne gathereth her
Chickens vnder her wings and thou would
not*: And why will yee dye in your sinnes
Oh that my people had hearkened vnto me
and *Israell* had walked in my wayes. The
haters of the Lord should haue beene subie
to him and their time should haue endured
for euer. What should I haue done to my
vineyard that I haue not done? I expected
sweet Grapes, and it yeelded sower: the
ministers answer is, you should haue giuen such
Grace vnto them, that your vineyard (that is
the *Iewes*) could not but bring forth sweet
grapes; for they holde, without it, they could
bring forth no other then they did: And thus
they condemne you in their iudgement
to haue performed all thinges necessary, to
cause your vineyard to bring forth fruit ac
cording to your expectation. Againe they
accuse you most blasphemously of dissen
sion, in saying you expect sweet grapes
of that Vine, when you had decreed that
it should bring forth such sower grapes as
it did, and that by compulsion of your *Prophet*
nation. Our Sauour cryeth*: Woe be to the
city of *Corazin*, woe be to thee *Bethsaida*, for if
the works that hath bene done in thee had bene
done in *Tyrus* and *Sidon* they had repented
long ago in sackcloth & ashes. CHRIST
lamenteth that the inhabitants of these Cities

* Math. 11.
& Luk. 10.

were not conuerted, & to shew that the fault was their owne obstinacie, not the defect of his *Grace*, he affirmeth that with the helpes they had, others would haue conuerted.

6 Another inuinsible argument, that there is yet in men Free choyse, may be collected from this, that sometimes those good workes wrought in vs by God, are also attributed to vs, in such manner, that the same clensing of our soules, the selfe same new heart, the same iustification, the same preparation whereof in one place holy writ acknowledgeth God the author, in another place it confesseth that Man worketh them.

What better reconcilement can be hereof made, then that of *Paul**; *Not I, but the* 1 Cor. 15.
Grace of God with me: God knocketh, and 10.
wee let him in: God inuiteth vs to the Mari-** Reuel. 3.
age, and we come and bring our wedding 20.
garments: God teacheth and we accept his* * Math. 22.
Doctrine: God illuminateth and wee open
the windowe of our hearts. God soweth his
seed, and wee receiue it, and bring foorth * Math. 13.
fruit.*

1 What is more proper to God then to wash our soules? and therefore *David* saith, *Thou shalt wash mee, and I shall be whiter then* Psal. 50. 2.
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dren of Israell to doe. O Ierusalem wash ma-
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37.
Ezek. 18. &
33. Chap.
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nice from thy heart, that thou mayst be saued.

What

2 What wonder worketh God about more admirable, then in changing our hearts in giuing vs hearts of Flesh, plyable to be wrought vpon, and in taking away hearts of flint, not able to be pearced, and so by creating in vs a new heart*, this same is ascribed to man*: Make you a new heart and a new Spirit, why will yee dye oh house of Israel the meaning is, in that man doth not hinder nor resist God, in his new making it, as God saith, *To day if you will heare his voyce, harden not your hearts.** David saith, *Incline my heart to thy Commandements, and not to couetousnes**: yet the same saith: *I haue inclined my heart to obserue thy Commandements alwayes.*

* Ezek. 11.

19.

* Ezek. 18.

31.

* Heb. 4 7.

* Psal. 119.

36.

Verf. 112.

3 In one place a sinner cryes to God, *Convert vs O God our Saviour*; In another place God cryes to them; *Convert vnto me and I will convert vnto you.*

4 God iustifies a sinner, and as a propriety he taketh it to himselfe: yet David saith *If the wicked prosper and the iust be afflicted to what end haue I iustified my heart?* I gaue God saith: *I will cause you to keep my Commandements.* Yet saith CHRIST *If thou wilt enter into life keepe the Commandements.*

Psal. 73. 12.

33.

5 Wee may gather from holy Scripture that men are said to prepare their hearts to God, and are reprehended for not doing so.

same. The wiseman saith*, The preparations of the heart are in man, but the answer of the tongue is of the Lord, that is, Although man through Gods *Grace* prepare his soule, yet hee needeth particuler succour to vtter his conceits. *Samuell* willed the *Isralites* if they had determined to abolish all prophane Gods, that they should prepare their hearts to God. *Prepare your hearts to God, and serue him alone.* *Rehoboam* is reprehended, because he did not prepare his hart to serue the Lord. And all the Euangelists except *Iohn* alledge the wordes of *Esa*, as from *Iohn Baptist*, Prepare yee the way of the Lord make his paths straight. These preparations affected by man, ascribed to man, and man reprehended for not making them, doe sufficiently proue, the concurrence of mans Free choyse with Gods *Grace*, for otherwise God should be said to doe all, and man nothing.

* Pro. 16. 1.

1 Kin. 7.

2. Chro. 12

6 Holy men cry vnto God to helpe them* O Lord giue vs helpe against trouble, &c. And the Lord hath holpen me; and Lord helpe my vnbeliefe, and many the like: Yet also God requireth men should worke out their owne saluation, &c*. To open the doore, &c*. All which sheweth, that man worketh with Gods Grace: Also it is proued that man may resist that Grace of God, wrought by his word and Spirit*. Yee haue alwayes resisted the holy

* Psal. 108

12.

Psa. 118. 1

Mark. 9. 24

* Phil. 2. 1

* Reuel. 3

20. & Can

5. 2.

* Act. 7.

& Act.

46.

Ghost:

Ghost; and you haue put the word of God from you, and iudged your selues vnworthy of euerlasting life; what can be more plaine then, that man hath Free choyse to worke with God, or against God; in the worke of his *Grace*?

Hauiug thus by the euidence of Scriptures proued, that man hath free choyse, to chuse, or refuse, in matters of God, I will now speak somthing to common experience.

I.

First remorse of Conscience in this life, and in Hell, doe sufficiently proue this thing; for if men had not libertie, remorse would not trouble any, for what soeuer euill we doe of necessity, presently we excuse it iustly, and acquite our Consciences by impossibility; as if a man should drinke poyson not knowing of it, he neuer would haue any scruple of conscience, because it was vnauidable, hee could not prevent it; but if hee procured it himselfe, or might haue prevented it, and would not, then the torture of conscience will possesse him.

Againe, that worme of Conscience that sticketh so deepe in the soules of all damned creatures, should neuer appeare in hell, if men were deprived of libertie, for their torment consisteth in this, that for their owne demerits, being created of God in such sort

that if they would, Heauen laide open for them, by accepting Gods *Grace* through Faith and obedience to the Gospell, and yet they cast themselues into Hell, of their owne accord, through vnbeliefe and rebellion.

2 No humane Law, can with iustice be enacted, but such as may be obserued, because the end of euery iust Law is, to make good subjects, and therefore it were most absurd, that all men were not able to keepe that Law; which was ordained for all, and by which all shall be iudged to be punished that breake it. Moreouer the very state of man (who is in this world fighting) requireth libertie, for standing betweene Heauen and Hell. God and the Deuill, to ouercome or be ouercome, all reason requireth that he might be plyable both wayes, either to accept God, or reject him, follow Sathan or resist him.

3 If men want free choyse, what iudgement shall that be in the Scriptures so often repeated, that euery man shall receiue according to his workes? What iustice will appeare to torment men for sin & wickednes, to whom it was impossible to do otherwise?

4 All the Theeues and wicked persons, that either are punished with the Magistrates sword, or with euerlasting torments, shall giue witnes against the *Caluinists* in this thing:

thing; For if they could not chuse at the time they committed such euills, but doe the same by the force of Gods *Predestination*, then what Law will punish a man with death for doing a thing vnauoydable, for it lay not in their power to auoyde; The Law of God neuer inflicted it vpon any, and the Law of the Princes of the earth doth not inflict it; For if a man kill another against his will; or when by no meanes he could auoyd it, death is not inflicted. But if he might haue auoyded it and did not, then had he libertie to auoyde euill and did it not, and so iustly deserueth punishment.

Finally this error is the roote of all licentiousnes, for thus may men truely reason according to this Doctrin, either wee are decreed to doe well or euill. If to doe well, then it is impossible to doe euill, If to doe euill, then it is impossible to doe well, For all goodnes proceedeth of *Grace* compelling our wills, and all euill commeth of Gods decree which wee haue not power to resist, neither can we chuse but doe it, for they say as before, wee are compelled to sinne by power which how wicked it is, hath sufficiently I hope bene shewed by holy writ.

Ereu. You haue very largely and vnderstandably proued, that there is yet left in man free choyse to will or will not in matters of God, yet you confesse

all is through Gods Grace not otherwise.

Odeg. Yes, I say what is in man, whether by creation, or regeneration, he hath it only by God, and therefore to God onely is all the glory to be attributed, for whatsoever is wrought in man or by man that good is, and I say, that what *Adam* had in creation, and lost by transgression, for himselfe and his posterity, that is restored through *Christ*, yea and more too: for although of our selues we can doe nothing as of our selues that good is, yet through the strength of *Christ* wee shall bee able to doe all things. This the *Apostle* also affirmeth in *Rom. 8.* that what was impossible to the law, in that it was weake because of the flesh, God sent his Sonne in the likenesse of sinfull flesh, and for sinne condemned sinne in the flesh: So that although the flesh of it selfe cannot perceiue the things of God, nor fulfill the law; yet through *Christ* it is able to performe the same. 1. Cor. 3
Phil. 4.13

Ereu. I thinke your opposites will not denie, but that unregenerate men may doe morall duties of the law: and also that the regenerate may doe Spirituall duties of the Gospell. But the greatest difficulty is, whether a man can doe any thing in the worke of his regeneration; either chuse life being offered by *Christ*; or refuse it: for they say as before, the Elect cannot chuse but
be

be regenerate; and the reprobate cannot be regenerate.

Odeg. I haue shewed sufficiently before, that Gods Grace that bringeth saluation (through regeneration, not otherwise) appeareth to all: that all are called to this *Grace*; and that vnfaignedly GOD would haue all, euen all sinners come, that they might liue, and not dye. I haue shewed also, that men may resist the holy Ghost in the offer of this *Grace*, and put this word of *Grace* from them, and iudge themselves vnworthy of euerlasting life: that although *Christ Iesus* would gather men to saluation as a Hen her Chickens, yet they can refuse it. And although the Lord calleth men to heare the voyce of the Gospell, yet may they harden their hearts against it: by all which, and much more formerly related, it is most apparant, that although the Lord stretch out his hand all the day long, yet men may gainsay him: and also they may submit themselves vnto this righteousness of God, the promise of saluation, through faith and obedience, which is regeneration; So that it is most plaine, that euen in the worke of regeneration, man may submit to it, or hinder it; God conuerteth no man against his will; neither doth God force the will; he onely bendeth the will by perswasions, of promises.

1.2.17.

ath.12.

zek.18.

2.7.57.

3.13.46.

at.23.37.

eb.4.7.

om.10.21

use 3.

ses, and threatnings; which man may submit vnto, or dispise, as before.

Ereu. *What say you to that place of Math. 22. Compell them to come in.*

Odeg. I say, that power of compulsion was giuen to the seruants of the King, and that was no other, then by vsing strong arguments and perswasions, through the power of the Spirit in them, whereby they compelled or constrained the Gentiles, to come vnto the mariage, not by any violent working vpon their wills, but perswading their wills by force of reason. Thus is *Lidia* said to compell or constraine *Paul* to her house, *Act. 16. 19* not by vsing any thing else, but strong perswasions and earnest intreaties.

Ereu. *What say you to Ioh. 6. No man can come vnto me except the Father draw him.*

Odeg. Reade the place and you shall see, how the Father draweth vs vnto him, not by any violent compulsion, but by teaching, *for Ioh. 6. 45* it is written in vers. 45. And they shall be all taught of God: euery man therefore that hath heard, and hath learned of the Father, commeth to mee. Thus God draweth, not otherwise. If he should not send his heavenly doctrine thus to draw men, they could neuer come to *Christ*, and therefore that any come to *Christ*, it is by the Fathers drawing, which drawing, men haue power to put from them, and

and resist, as before hath beene proued.

Euen. What say you to that place, Phil. 2. 13. For it is God that worketh in you both the will and the deede.

Odg. God worketh all, both in willing and doing, wheresoeuer it is, onely by his Word and Spirit, perticularly the worke of regeneration hee worketh in man to will it and to doe it, at which time man may submit vnto this worke of God, and so be a co-wor-
 om. 10. 3.
 Cor. 6. 1. ker with him; or else he may resist this worke of God, and put it from him, as before hath beene largely proued. And I desire it be obserued, that some of the Calvinists, granting that the vnregenerate hath power and will to resist, hauing free-will to all euill as they say, they grant the thing that we maintaine, which is, that God sending his Word and Spirit, to worke our regeneration, wee may resist it, or not resist it. If they affirme, as some of them doe (for they are deuided) that the Elect, though vnregenerate (for so they imagine) cannot resist, then they hold the vnregenerate hath no more free-will to euill then to good, contrary to their former opinion, and to all the holy Scriptures, and then is man deprived of all power to euill as well as to good, and God onely worketh both, and that by compulsion, wherein man hath no power to resist, neither the good nor the euill.

Further,

Further, it is confessed, and it hath sufficiently beene proved, that *Adam* in innocencie had not onely free-will; but ability also, to worke righteousness in the sight of his Creator: but hauing sinned, he lost (not all will and power; as is confessed, and hath beene proved; but) will and power to worke righteousness in the sight of God, that hee lost, and in stead thereof, had a will, and power to flye, and hide himselfe from Gods presence: but receiuing a proclamation from the Lord, that his good pleasure was to shew him mercy in the promised seede; and that he so loued him, that he would not haue him perish, but be saued; here by is his will affected againe to seeke him, euen by the loue and mercy of this good God; who destroyed him not for his sinne, but called him to his Grace; and seeing his flesh vnable to please him, sendeth him his Sonne, whom if he will belecue, and obey; he shall be made iust and righteous: also the Lord setting before him life and death, saluation through faith in Christ, and condemnation through not beleueing: and vsing many reasons to the vnderstanding of man to chuse life, and to auoide death, Mans will is hereby perswaded to come againe to him, from whom he runne away, and to cry, I haue sinned against heauen and against thee, &c. and so to submit

mit to this Grace of God ; thus did God
worke in *Adam* both the will and the deed
not creating in him another will ; but chan-
ging his will from euill to good ; by reason
and perswasions : this same did God in these
Philippians, and doth in all, who haue no will
nor power to come vnto him ; but God by
the power of his Word and Spirit, shewing
him the benefit of life, and the torment of
eternall death; and also that although of him-
selfe he cannot worke righteousness; yet
he will beleue in, and obey *Christ* his Son,
he will in him, accept his imperfect obedi-
ence, and account him iust: by this meanes
and not otherwise is the will, and deeds
wrought by God.

Thus much of mans will.

Of the Originall estate of Man-kinde.

Ereu. *This being the estate of men of understanding, which formerly you have declared. I now desire to be satisfied, what is the estate of all Infants by generation, that have no understanding: whether they are in the estate of salvation or condemnation?*

Odeg. I answer you that no Infant whatsoever, is in the estate of condemnation of Hell with the wicked: which I proue thus, 1. Without sinne there is no condemnation, *Rō 6. 23. Ezek. 18. 4. 20.* 2. Without transgression of the Law there is no sinne, 1. *Iohn 3. 4. Rō. 5. 13.* It followeth then, if Infants haue transgressed no Law, there is no condemnation to them.

Ereu. *I grant that, without sinne there is no condemnation, also without transgression of a law there is no sinne: But haue not Infants a Law giuen them in Adam. Thou shalt not eate, &c and so Adam sinning they sinned in him to condemnation in hell.*

Odeg. The Law giuen to Adam was; *Thou shalt not eat, &c* In which is to be considered. Adam had a life & being when that Law was giuen; but Infants had no life nor being at that time, * And the Law is giuen to them that knowes it, and it hath dominion ouer a man as long as he liueth; Therefore Infants hauing no being, and so no knowledge, nor being then liuing, that Law had no dominion ouer them.

* Rom. 7. 1

Ere. *But were not all men in Adams loynes, and so hee sinning, wee sinned.* Rom. 5. Chap.

Odeg. True it is, we were in *Adam*, but how? not to bring any soule to Hell for the breach of that commandement, *Thou shalt not eate*, for so the Lord hath said, whose wayes are most equal; *All* soules are mine both the soule of the Father and the soule of the Son; that soule that sinneth, it shall dye: Yet as then that wicked *Proverbe* was vsed; The Fathers haue eaten sowre grages & the Childrens teeth are set on edge; and wherefore shall not the children be condemned, for the sinne of their Father? euen so is it now, most strongly vrged, although God hath not onely forbidden it, but plainly said, the soule y^e sinneth shall dye; the Son shall not beare the iniquitie of the Father, but the wickednes of y^e wicked shall be vpon himselfe.

Further, I desire it may well be obserued, that Mankinde was onely in *Adam* in their bodily substance; for of one blood *God* made all mankinde to dwell on the face of the earth; and euen as *Adam* had his body from the earth, yet without forme; for *God* gaue him a forme, and a soule, by breathing into him the breath of life*: euen so haue wee all, our earthly being from *Adam*, he is the Father of our bodies, in respect of matter, but our forme, and soules come frō *God*, he is the Father of our Spirits*: that earthly matter was in *Adam* of which our bodies are made, as *Adam* was in the earth, be-

fore

Gen. 2. 7.

Heb. 12. 9.

Eccles. 12. 7.

8. 8.

fore his body was made. *Thus* & no otherwise were we in *Adam*: but as *Adam* was not in the earth in forme and soule, no more were wee in *Adam* in forme & soule. And as God gaue no Law to *Adam*, before hee gaue him a soule of reason & vnderstanding, no more doth he giue to any of *Adams* posterity any law, till he giue them soules of reason & vnderstanding, as we plainly see by *Moses*: I speake not to your Children which haue neither known nor seen, &c. They must be taught it when they can vnderstand it; *The Gospell* also speakes to them that haue eares to heare*: To them that haue vnderstanding that can iudge what is said.

Deut. 11. 2.

Vers. 19.

* Mat. 13. 9

1 Cor. 10.

15.

Further I say, it was neuer Gods purpose to execute vpon *Adam* for that transgressiō, condemnatiō to hel, in y he purposed to send *Christ* betwixt, in whom *Adam* beleeuing, he should be saued: If *Adam* himselfe, for his own sin was not condemned to hell without remedy, shall any of his posteritie be sent to hell without remedy & that for his sinne? seeing they fell no deeper in the transgression then he, if so deepe: Is this equall and right for the Iudge of all the earth to doe? The Scriptures saith, *This* is condemnatiō, that light (or *Christ* that true light) is come into the world, and men loue darknes better: and *Christ* will condemne the world of sinne because they beleue not in him, condemnatiō consisteth in refusing *Christ*, he that will not beleue shall be damned, and not else;

Gen. 18. 25

Ioh. 9.

Ioh. 3. 19.

Ioh. 16. 9.

Mark. 16.

16.

Rom. 11. 32

for God hath shut vp all in vnbeliefe.

Adam by that transgression, depriued him-
 selfe of Gods fauour in that estate wherein he
 was in Paradise; & notwithstanding the pro-
 mise of *Christ*, hath by this his sinne, procured
 this iudgement: *curſed* is the earth for thy sake,
 in sorrow shalt thou eate of it all the dayes of
 thy life, and in the sweat of thy face thou shalt
 eate thy bread, till thou return to the earth, for
 out of it wast thou taken because thou art dust,
 and to dust shalt thou returne. Thus *Adam*
 brought himſelfe & all his posteritie, the earth
 and euery creature in it, to vanity and into the
 bondage of corruption. And in this estate are
 all *Adams* ſonnes begotten and borne: so that
 by *Adams* sinne, vanity, corruption, and death
 went ouer all; not onely ouer the generation
 of *Adam*, but ouer all Fleſh, and the curſe ex-
 tended to the earth and euery creature in it.
 And ſo Infants haue originall (as they call it)
 corruption, as all other creatures haue, yet you
 may ſee that thoſe that dye, & haue corruption
 in or by *Adams* ſinne, ſhall not be caſt into
 hell fire, which is prepared onely for the De-
 uill, his Angels, and the wicked.

Now for the place by you alledged: by the
 offence of one, the fault came on all men to co-
 demnation, & *Verſ* 19. For by one mans diſo-
 bedience, many were made ſinners, y^e is all, &c.
 You ſee I haue proued before, that none of *A-*
adams posteritie, ſhall be damned for his ſinne,

Gen. 3. 17.
 &c.

Rom. 8. 20.
 &c.

Rom. 5. 18.

but for their owne, when they haue a soule of reason and vnderstanding ; and a righteous law is giuen them , for sinne is not imputed while there is no law : I haue also shewed that neither *Adam* nor any shall goe to hell for that sinne , but for refusing Christ : but this is the meaning of the holy Ghost, that by *Adams* sinne, all his posterity haue weake * natures, by * Rom. 8. 3 the which, when the commandement comes *, * Cha. 7. 1 they cannot obey and liue, but sinne, and so dye ; till when, they are aloue without the law, so saith the Apostle * ; and thus is verified, that * Verse 9. all both Iewes and Gentiles are vnder sinne ; Rom. 3. there is none righteous , no not one , there is none that seeketh God ; they haue all gone out of the way, &c. Read on the Scripture, and you may euidently see, that neither this, nor any part of Gods word, is spoken to, or of Infants ; the Apostle saith, vers 9. Now wee know that whatsoeuer the law saith, it saith it to them that are vnder the law ; Infants are vnder no law, therefore transgression cannot be imputed to them, for where no law is, there is * Rom. 4. 1 no transgression *. Thus by *Adams* falling from this estate he was in, and in him all mankinde , God giuing man his precepts , which man in himselfe (by reason of weake flesh) cannot obey, all men fall vnder the wrath of God ; and thus they are said by nature to be the children of wrath *, for the law causeth wrath. Ephes. 2. 3 Rom. 4. 15. And this is the Apostles meaning :

yet as God left not *Adam* in his sinne, but provided him meanes of reconciliation; so hath he for all, for both the places proue, that as the fault came by one vnto condemnation; so by the iustifying of one, the benefit abounded towards all men, to the iustification of life, for *Grace* by Christ, abounded much aboute *Adams* sinne*, not onely of many sinnes in a few persons, (as is commonly supposed) but euen as vniuersally as *Adams* sinne extended; for if all be dead, then Christ died for all; and the reason that many haue no benefit by it, is not because it aboundeth not, but because they put the word of *Grace* from them, and iudge themselves vnworthy of euerlasting life: and resist the holy Ghost.

And thus farre Infants, that know not their right hand from their left*, that are as destitute of vnderstanding as of malice*, that haue no knowledge betweene good and euill*: that Christ so often accounteth Innocents*, are freed from the law, and so sinne is dead in them; but when the commandement comes*, cursed is euery one that continueth not, in all things that are written in the booke of the law to doe them*; then they die in sinnes and trespasses*, and must be saued onely, by *Grace* in Christ through faith, not of themselves, it is the gift of God.

Againe: none shall appeare before Christ to receiue iudgement, but those that haue done

* Ners. 20.

* 2. Cor. 5.

14. 15.

A.C. 13. 44.

A.C. 7. 51.

Jonah. 4.

1.

1. Cor. 14.

O.

Deu. 1. 35.

Math. 18.

4. & 19.

4. & c.

Rom. 7. 8.

Gal. 3. 10.

Eph. 2. 1.

Euse 8.

workes, either good or euill, and that in the flesh *. Infants dying, haue done neither good, nor euill in the flesh. Therefore Infants shall receiue no iudgement.

* 2. Cor. 5. 10.

Reuel. 10.

12. 13.

Ereu. You haue very satisfactorily answered me in this : one thing more that much troubleth all men; which is, Psal. 51. 5. In which, if you giue a plaine answer, all else, they can object, is nothing worth.

*Odeg. The words are. Behold, I was borne in iniquity, and in sinne, hath my mother conceived me. The question now is, whether hee confesseth his owne estate, or his mothers : If his owne then thus : he confesseth to God, and desireth him in mercy, to consider and behold him, whereof he was made, as Psal. 103. 14. of dust, weake flesh, vnable to resist the Tempter, when the law came vnto him, through which weakenesse, hee was thus ouercome in these horrible finnes; and thus weake flesh is called, sinfull flesh; (in which Christ came *) in that it is impossible for flesh to keepe the law, when it comes. Christ is said to be made sinne *; not that he was a sinner; no more, David confessing he was conceived in sinne, doth proue that by conception and birth, hee was a transgressour. If his mothers; then thus : either his mother *Heuabs*, or else his mother that bare him, and brought him forth, whether it mattereth not much, the chiefe thing being, what this sinne of his mothers is; I say, it is that*

* Rom. 8.

* 2. Cor.

21.

Gen. 3. 16 curse or punishment for sinne laid vpon her *, where the very words agree with these of *Dauid*, I will greatly encrease thy sorrowes and thy conception; in sorrow shalt thou bring forth, &c. so that *Dauid* doth not confesse his mother-sinne, in this place, but the punishment that was laid for sinne, vpon the mother of all liuing, and so vpon *Dauids* mother; and it is frequent with the holy Ghost in the Scriptures, to call punishment for sinne, by the name of sinne; as *Christ* bare our sinnes *, and the wickednesse of the wicked shall be vpon himselfe: and they shall beare their iniquities and the like: and it is neither *Dauids* sinne, nor his mothers, he here confesseth to speake properly, but his mothers punishment for the fall, and his weakenesse, through the fall.

.Pet. 2.

ek. 18.

t. 15. 19.

And *Dauid* did not sinne in being conceived and borne; the soule is the subiect of sinne as before; and as *Christ* teacheth; from the soule or heart commeth wickednesse: The body is but the instrument thereof, the soule comes from God, the matter of the body from the parents; the soule is very good comming from God, the body hath not sinned till it be infected with the soule by transgressiō of a law: and seeing they affirme, that the very matter or substance, whereof *Dauid* was made, was sin, and that this is it, he confesseth in this 51. *Psal.* Obserue what wil follow of this their dreame.

The matter whereof all the sonnes of *Adam*

is made, is sinne, but *Christ*, one of the sonnes of *Adam* (after the flesh) was made of that matter, therefore the matter or substance of *Christ's* body was sinne. It will not auaille to say, he was conceived by the power of the holy Ghost, that is true, but what tho? yet also *Mary* the virgine conceived him of her matter or substance: and if that be good to say, that *Dauid* was a sinner, because he was conceived of his mothers substance, and so borne; why is it not also good, to say, that *Christ* was a sinner, because he was conceived of his mothers substance (whose flesh and blood was no other then *Dauids* mothers) and so borne? but if it be wicked to say, *Christ* was a sinner, because he was conceived of his mothers substance, as it is: so is it no lesse wicked to say, *Dauid* was a sinner, because he was conceived of his mother substance: seeing the substance of both the mothers was one & the same: And though the holy Ghost did wonderfully cause *Mary* to conceive without the helpe of man, yet did he not alter, nor change *Maries* substance, for then would it follow, as some wickedly affirme, that *Christ* was not made of the same matter and substance whereof wee be made. And it is most apparant, that wicked harlot Rome to aduance, the high estimation they haue of *Mary*; and because also they had inuented originall sin to be in all Infants, which was onely their wicked inuention*: therefore

1. Cor. 15.

39.

* Orig. sin.
dec. in Con-
cil. Carthag.

in

f. 5. cap. 1
ec. orig.

in the Counsell of Trent *, exempted her from sinne, to establish both their wicked opinions therein. Thus I trust, all y^e shut not their eyes, may see, the difference of the truth, & error in this thing, & be so satisfied in the truth, that no turning device shall cause them to stumble again.

But if any notwithstanding what is said, will not yet beleue the truth in this, I require them, to shew by the Scriptures; better reasons, then they haue yet objected, to proue Infants to be in sin, vnto condemnation in hell; and when they haue done that, let them also shew how they that haue sinned, and are vnder condemnation of hell, can be reconciled to God, but onely by faith in Christ Iesus. And if they haue sinned, and can be reconciled to God by no other meanes, but by repentance and faith in Christ Iesus, then are they all left vnder condemnation, not for any law that they haue broken, for they could not breake the law before they were in forme and soule as before; but for their Father *Adams* eating of the forbidden tree, and so are damned for their Fathers sinne, contrary to all these Scriptures.

Let not any thinke, that this maketh any thing for them, that because Infants haue died many times, bodily death for the sins of their parents, as the old world, *Sodome & Gomorrah*, *Corah*, &c. that therefore they perish with the wicked in hell, for of this, other vnreasonable creatures, as well as Infants, haue alwaies had

their portions: all flesh must dye, and death is losse to none but to the wicked; for whom is prepared the torments of hell, but vnto the godly, and innocent, death, and all the afflictions of this life, are not worthy of the glory that shall be shewed.

If any aske, that if Infants be not vnder condemnation, what neede they haue of *Christ*? I answere; vspeakeable benefits they haue by him; for besides through his redemption they liue, & moue, and haue their being, & enioy all other earthly blessings; they haue by *Christ*, their resurrection frō the dead, for as in *Adam* they die, so in *Christ* they shall be made aliuē: 1. Cor. 15. and not so onely, but their glorification they haue by *Christ*; so that all (the wicked that reiect *Christ* excepted) haue inestimable benefit by him; for by *Adams* fall man-kinde and all other creatures, are brought into vanity, corruption & misery. By *Christ*, man-kinde, (they that will not beleene excepted, *Mark* 16. 16.) the earth, and all other creatures, shall be deliuered from vanity, corruption, and misery, into euerlasting glory: Man at the first, and all creatures were created of *Gd* very good, yet subiect to change by *Adams* transgression, but being deliuered from the bondage of corruption, where-into mans sinne hath brought them, they shall be glorified with that glory, that shall haue no end. And thus *Grace* by *Christ* hath abounded much aboue *Adams* sinne. Rom. 8. 2. Pet. 3.

Ereunetes.

A short
hearfall
of
reajumati-

Of
election.
probation.

YOU haue shewed, what is the most righteous, and mercifull Predestination of God touching man; to make man good, yet changeable, to place him in a good estate; to command him to continue in that good estate, by keeping his righteous Law; which if he did not, hee would curse him; Yet so, as that he would not forsake him, but provide him a Saviour to redeeme him out of that cursed estate; when he had fallen, to promise his Sonne to Man for his comfort: and in the fulnes of time, to manifest him in the Flesh; commanding him to proclaim, that he so loued Man, euen the whole world, that he had sent his Son, that whosoever beleueed in him should not perish, but haue euermlasting life, those he Elected or chose to be his; but those that would not beleene, those should be damned; those he reprobated. This I verily beleene to be Gods Predestination of Election, and Reprobation, from the beginning: and herein I evidently see the Mercy and Iustice of God clearly to shine; his Mercy through Faith in his Sonne towards all without respect of persons; all being his generation: his Iustice in that he reprobateth none, but such as rejecteth his Grace offered in his Sonne; so that I clearly see by this light of Truth, wherem formerly I haue beene blinde; that mans Damnation is of himselfe, euen of his owne wicked resisting will, and not that God hath decreed him, either to the end, which is damnation, or to the meanes, which is wickednes; neither hath left him in an estate to perish, but that he hath sent

his Sonne, to save him, and that as effectually as to the Elect; and that the cause of his not being saved is in himselfe, who hath yet freedom of will to euill, as much as euer; by which will, he hath resisted the Holy Ghost; and put the word of Grace from him. This is his iust Damnation. You haue also shewed what the estate of Infants are: Not that they are in damnation before they haue understanding and so haue a Law giuen them, and they haue transgressed the Law: also then the Lord offereth them the same meane, hee did to their Father Adam, namely his Sonne, in whome they beleeuing, their finnes shall be put away, and they shall haue life in him; you haue also shewed, that man by reason of the weaknes of his Flesh, when the Commandement comes, hee cannot keepe it, and liue, but breakes it and so dyes; and so all are dead in finnes and trespasses, that there is none righteous no not one; as well Paul and the Elect Ephesians, as others: and that thus all men are brought by transgression through weak Flesh to bee the Children of wrath. All which you hauing shewed mee, that all men are once in this estate; I pray you shew me now clearly the way out of it, that all that haue any care to escape the Damnation of Hell, and to obtaine the Salvation of Glory, may walke in the way, and continue in that way, that wee may through Grace and strength in Christ come to our iourneyes end.

Odeq. We must be in Christ (the promised seed, as before) who is the only way, the truth, & the life*, without him we can do nothing*. For he

OF
Free will
euill.

OF
The Orig
nall estate
Man.

* Ioh. 14.
* Ioh. 15.

oh. 2. 23. that hath the Son hath the Father. But he y^e hath
oh. 5. 12. not the Son hath not y^e Father, nor eternall life.

Ereū. But how must we haue the Sonne?

Odeg. By keeping his *Commandements*: which
oh. 12. 50. *Commandements* are life euerlasting*, he that
keepeth his *Cōmandements* dwelleth in him

Job. 3. 24. & he in him*; he that saith he remaineth in him

1. Ioh. 2. 6. ought to walke euen as he hath walked*, and
he that keepeth his word in him is the loue of
God perfect in deed, therby we know that we

Verse 5. are in him*, and hereby we are sure we know

Verse 3. him, if wee keepe his *Commandements**. He
that hath my *Commandements* and keepeth
oh. 14. 21. them, is hee that loueth me*, &c. If any man

loue me, he will keepe my word. & my Father
will loue him, and we will come vnto him and
will dwell with him*. If yee shall keepe my

Verse 23. *Cōmandements*, ye shall abide in my loue* &c.

oh. 15. 10. He that continueth in the Doctrine of *Christ*,
1. Ioh. 9. he hath both the Father and the Sonne, &c.

Ereū. The Commandements of Christ are many,
which of them therefore must wee obserue, or wee
cannot be in him?

Odeg. First, the beginnings or foundation,
for so it is written, wee are made partakers of
oh. 3. 14. *Christ* if we keepe sure the beginning, where-
1. Ioh. 28. with we are vpholden*, and afterwards wee
must obserue all that *CHRIST* commandeth*.

Ereū. Which are the beginnings?

Odeg. Repentance from dead works, Faith to-
wards God, y^e Doctrine of Baptismes, laying on
of

of handes, *Resurrection* from the dead, & eternal *Iudgement*. These are the foundation or beginning*, other foundation then this, can no man lay*.

* Heb. 6
&c.
* 1 Cor.
11.

Ereu. *I vnderstand; and I thinke it will bee granted of all, that in Repentance, there must be sight of sinne by the Law, sorrow for sinne, confession, and promise, and endeavour of amendment, but this is my question, of what sinnes we must repent?*

Odeg. Of all sinne; for euery sinne is a dead worke, and hee that keepeth the whole Law, and faileth in one point is guilty of all*. And he that doth any one of these, though he doe not all these things, he shall dye, seeing he hath done all these thinges*: For saith th'Apostle*, bee not deceiued, neither Fornicators, nor Idolators, nor Adulterers, nor Wantons, nor Buggerers, nor Theeues, nor Couetous, nor Drunkards, nor Raylers, nor extortioners shall inherite the Kingdome of God. From hence it is most plaine; that a man that liueth in any one of these sinnes, and hateth to be reformed, hee shall neuer enter into the Kingdome of God, except he repent of that his wickednes.

* Iam. 2. 1
Deu. 28. 1
* Ezek. 18
10. &c.
* 1 Cor. 6
9. 10.
Ephes. 5.

Ereu. *The Scriptures are so plaine, they cannot be denied, onely I would of all the rest, haue this sin of Idolatry thoroughly discovered, for many are exceedingly deceined therein; seeing themselves blameles in the other sinnes (of which many indeed cannot be taxed) although they be grosse Idolaters, yet they blesse themselves in this their wickednes,*

crying

crying Peace, when there is no peace. Therefore shew I pray you what Idolatry is, that all seeing it, may anoyde it, if they will not wilfully perish: also, that I may bee the better able to conuince others of it.

Idolatry
what

Odeg. *Idolo-latria*, is a word compounded of *Idolon*, signifying an Image, shape, forme, likeness, or representation; and *Latria*, which signifie seruice, worship, obedience, or reuerence: so that Idolatry in short, is, a seruice, of likenes either of false Gods in stead of the true: or elie, of false worships, in stead of the true: hence is plaine, that he that worshipeth a false God; or pretendeth to worship the true God, in a false manner (which indeed is not the worship of the true God; for God cannot be worshipped after a false manner.) He is an *Idolater*, & shal neuer enter into Gods fauor without repentance; for as: he sin of speaking in y name of a false God, and speaking falshood in the name of the true God, is all one; so shall the punishment be*.

Deut. 18.
20.

Ereu. You hauing now spoken something of Repentance in generall, and particularly of Idolatrie, of which, euery soule that therein hath transgressed, must repent, or he cannot enter into the Kingdome of God, as I see. I pray you proceed to the next, which is Faith.

Odeg. Faith toward God, is diuersly taken in the Scriptures, as 1. For a confident beleeuing that God is: 2. What God through *Christ* hath done. 3. Of what God through *Christ* hath pro-

mised. 4. Of what *God* through *Christ* hath commanded: All which a man hath in a measure before he repenteth, for his *Faith* of these, prouoketh him to repent; but *Faith* in this place, is taken for a confident assurance, of the pardon of his finnes, repented of, vnto iustification before *God*, through *Christ*, which no man can haue vntill he haue repented.

Ere. The next in order is Baptismes: about which, is much controuersie; therefore I desire to heare what you can say in it.

Odeg. There are in the new Testament diuers Baptismes mentioned, which I shal speake of herereafter, in their due places; but now I am to speake of that which was called *Iohns* Baptisme, as *Paul* calleth the Gospell his*, in * Rom. 2. that they were the teachers thereof, not otherwise: which Baptisme, is: Repentance for the remission of finnes, and washing with water, into the Name of the Father, &c. In which, it shall appeare, who are to haue it, who not.

Baptisme, or washing with water, appertaineth onely to them that declareth their repentance, and Faith, vnto those Disciples of *Christ*, that Baptise them: This appeareth by *Iohn* Baptist doctrine and practise, he Preached the Baptisme of repentance, for the remission of finnes*, and they were Baptised of him in *Iordan* confessing their finnes*: confirmed by the * Mark. 1. practise of *Iesus* & his Disciples, in the Cities * Math. 3. of *Israel*: they made and Baptised Disciples * Ioh. 4. 1.

Afterwards in his commission for all Nations,
 Goe therefore make Disciples all Nations
 Baptising them* &c. He that shall belecue and
 be Baptised shall be saued* &c. According to
 which commission; they continually taught
 and practised *Amend* and be Baptised every
 one* &c. And they that gladly received the
 word were Baptised*: Assoone as they belec-
 ued, both men and women were Baptised*:
 The *Eunuch* also, when he belecued was Bap-
 tised*: *Cornelius* likewise, when he had recei-
 ued the holy Ghost* was Baptised: *Paul* after
 his Connerfion was Baptised*. *Lydia*, and her
 household; the Taylor and his household when
 the word was Preached, and they belecued*.
Crispus & his housho'd, when they belecued*.
 The *Ephesians* after they belecued*. *These* and
 all the Churches of the new Testament, were
 Baptised after they belecued, as afterwards, I
 shall haue occasion to make further probati-
 on of.

*Euen. This indeed was the practise of the Pri-
 mitiue Churches, it cannot be denyed; but the
 object: 1. That was in the Churches infancy:
 2. They bid you prone this perpetuall.*

Odeg. First, when I E S V S and his Apostles
 first planted those Churches, they were at as
 perfect age, and in as excellent estate, as euer
 Churches can be, at their first plantation; but
 of this at large hereafter: 2. All the Cōman-
 dements of *Christ* are perpetuall and remaine

untill his comming againe. The last speaking
of the Father is by the Sonne CHRIST: his
Commandements are to be kept, without spot
untill his appearing*, wee must earnestly con-
tend for & maintainance of the faith, once giue
to the Saints*. This Doctrine that Peter prea-
ched; amend & be Baptised, endureth for euer;
For the Lord hath established his word for e-
uer*: And if an Angell from heauen Preach, or
command otherwise; let them bee accursed*,
and he y taketh away this word of God, God
shall take his name, out of the booke of life*.
Who so changeth the Lawes of God, is Ante-
christ: that exalteth himselfe aboue God*.

Ereu. *Why may not Infants be Baptised?*

Odeg. Because there is, neither commande-
ment, example, nor true consequence for it, in
all Christs perfect Testament; who was faith-
full as Moses in all his house*, and threatneth
most dreadfull Iudgements against all such as
either adde too or take from, that his perfect
Testament*, and the Sonne is worthy of more
honor then the seruant. Moses sends vs to him
Deut. 18. 15. The Father sends vs to him, *Mat.*
17. 5. There is now but one Law-giuer, *1am.*
4. 12. That there is neither Commandement,
nor example, in Christs Testament, our aduer-
saries vsually grant; and that there is no true
consequence, I shall manifestly proue, taking
away clearely all their objections, to euery
mans conscience in the sight of God.

* Heb. 1.

* 1 Tim.

13. 14.

* Iude, 3.

1. Pet. 2. 2

* Psal. 111

152.

* Gal. 1. 8

* Reuel. 2

18. 19.

* Dan. 7. 2

2 Thes. 2.

* Heb. 3. 2
&c.

* Reuel. 32
18. 19.

First let it be obserued what *Baptisme* is, I say; a washing away the filth of the Flesh, is not Baptisme; that is the least part of Baptisme; where the greater is: and where the greater is wanting, it is no part of Baptisme at all, the which not onely the Scriptures teach, but our aduersaries confesse as shalbe shewed.

First the Scriptures teach, that the Baptisme that saueth vs, is not the putting away the filth of the Flesh; but in that a good Conscience maketh request vnto God*, &c. It is the Baptisme of repentance for remission of sinnes*. The Sprinkling of the heart from an euill conscience, and washing the body with pure water, is that whereby wee come to God*. It is the washing of the new birth, and reuuing of the holy Ghost*. For we must be borne of the Spirit, or we cannot enter into the Kingdome of God*, for nothing auayleth in CHRIST but a new creature*.

1. Pet. 3. 21
Mark. 1. 4
Heb. 10. 22
Tit. 3. 5.
Ioh. 3. 5.
1. Cor. 5.
Gal. 6.

2. The *Catechisme* set forth by authority, saith: That a Sacrament as Baptisme, &c. hath two partes: the outward visible signe, and the inward Spirituall *Grace*; the outward visible signe is *Water* &c. the inward Spirituall *Grace*, is a death vnto sinne, & a new birth vnto righteousness, for being by Nature borne in sinne, and the children of wrath, we are hereby made the children of *Grace*: And further they confesse, that Repentance, and Faith, is required of every person to bee Baptised. *Repentance*

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whereby they forsake sinne; and *Faith*, whereby they stedfastly beleue the Promise of *God*, made to them in that Sacrament.

And *Vrsinus* saith thus : * Hee that shall beleue, &c. In these wordes is noted briefly, the right vse of Baptisme, in which right vse, the Sacraments are ratified : but in whatsoever corrupt and vnlawfull vse, and administration, the Sacraments are no Sacraments, but are Sacraments to them onely, who receiue them with a true Faith, &c.

All which being considered. If they cannot proue, and that by the Scriptures ; that Infants haue their hearts Sprinkled from an euill conscience ; and so haue a good Conscience ; that they haue Repentance ; that they haue the washing of the new birth ; which is to be born againe, euen of the Spirit, and that they haue Faith ; I say all these or any one of them, let them proue by Scripture, Infants haue, or else their consequence vanissheth ; and it is no Sacrament by their owne confession ; The blasphemous inuention of Pope *Iginus*, will nothing auayle them, which is, that they haue or doe performe them by their Godfathers and Godmothers, for the which, there is not the least shew in all the Scriptures of God ; For the iust shall liue by his owne Faith* ; the righteousness of the righteous shall* be vpon himselfe. Iust *Iob*, *Noah*, and *Daniell*, shall deli-
uer neither Sonne nor Daughter but onely

* Cathech
pag. 72

* Heb. 2. 4
Rom. 1. 17
Gal. 3. 11
Heb. 10. 38
* Ezek. 18.

Ezek. 14. themselves by their righteousness. *

Chap.

They affirme indeed, that Infants be regenerate, but let vs agree what *Regeneration* is; & so *Repentance* & *Faith*, by Gods Scriptures, & then it will appeare plainly, Infants haue them not.

Rom. 6. 11

Regeneration is a turning from sinne, to God.

Thef. 1. 9.

at. 3. 5.

Repentance is, a sight and knowing of sinne, by the Law; a confessing of sinne, a sorrowing for sinne, and a promise and endeauour to forsake sinne, as before.

eb. 11. 1.

Faith is, the ground or assurance of thinges hoped for, & the euidence of things not seene, and it is accompanied with obedience, For Faith without works is dead. Our aduersaries say, Repentance is a forsaking of sinne: and Faith is a stedfast beleeuing of the Promises of God, made to them, that are Baptised.

im. 2. 17.

5.

Let them either now proue, that Infants are turned from sinne, to God in righteousness, that they see, & know sinne. by the Law; that they confesse sinne, sorrow for it, and promise, and endeauour to forsake it, that they haue stedfast beleefe of the promises of God,

Let them proue these, or they say nothing, and wee may truely conclude, they are neither Regenerate, neither haue they Repentance nor Faith, and so may by no consequence be Baptised.

Ereu. They alledge A&A. 2. as a place much making for them; Amend your lines and bee Baptised, euery one of you in the Name of the Lord

Iesus Christ; for the Promise is made to you, and
to your Children, and to all that are a farre off, e-
uen as many as the Lord our God shall call.

Odeg. The place truely considered, maketh
against themselues, for these to whom the A-
postle speaketh, being pricked in their hearts,
by the call of God, in *Peters* Preaching, and
crying out, men & brethren what shall we do?
Peter answeres them, *Amend* your liues and be
Baptised euery one; not onely be Baptised;
but also amend your liues, and such as gladly
receiued his word were Baptised: So that Fa-
thers of the *Iewe*, and their Children: and Fa-
thers of the *Gentiles*, and their Children, must
all amend their liues, and be Baptised; & glad-
ly receiue the word; or else this Promise, here
made, appertaineth not to them: for the Pro-
mise is to all, that the Lord our God shall call,
Fathers and Children: Children must amend
their liues and gladly receiue the word, or else
their sinnes cannot bee put away, neither can
their Fathers repentance saue them from dam-
nation. Again let it be well obserued, that
this Couenant or Promise* is the couenant of *A.C. 2.
saluation, by *Christ* made vnto the Children of
Abraham, vpon the same Condition, that it is
made to *Abraham* himselfe; namely, vpon re-
pentance and Faith in *Christ*, as is most plaine
in these wordes: * And wee declare vnto you *A.C. 13.
that touching the Promise, made vnto the Fa- &c.
thers, God hath fulfilled it vnto vs their Chil-
dren

dren, in that hee raised vp I E S V S from the
 dead, &c. And bee it knowne vnto you there-
 fore, men and brethren, that through this man
 is Preached vnto you remission of sinnes, and
 from all things from the which yee could not
 be iustified by the Law of *Moses*, by him, eue-
 ry one that belecueth is iustified. In these
 wordes we see the Promise made vnto the Fa-
 thers is thus fulfilled to their Children, that
Christ is raised from the dead, & that through
 him, they might haue remission of sinnes, euen
 euery one that belecueth might bee iustified,
 Fathers and Children. And whereas many
 stumble at the worde (*Children*) conceiuing
 that it is meant of Infants, it is heere and else-
 where vsed often in the Scriptures for men of
 vnderstanding.

& 3. 25.

4. 19.

1. 14. 20

. 2. 10.

loh. 12

& 5. 21.

18.

*Ereu. They object 1. Cor. 7. 14. the (Children
 of beleeuing Parents are holy, and being holy, they
 may be Baptised say they.*

Odeg. This place indeed is much alledged
 for infants Baptisme; but what truth there is
 in it, will easily appeare. The force of th'Apo-
 stles argument is, to the believers in *Corinthus*.
 If your Children (in your owne iudgement)
 be holy, and you doe not put them away, when
 you are conuerted to the Faith, but vse them
 still as your children, to all those vses whereto
 children are appointed, then may you keepe
 your Wiues (being holy) they being of a nea-
 rer naturall bond then your Children, and vse
 them

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them still as your Wiues, to all those vses whereto they are appointed, This appeares in *Vers. 14* in these wordes, Else were your Children vncleane, but now they are holy, as if hee should say: If your vnbeleeuing Wiues were not holy, then your children were not holy, but you make no question of your children, and therfore your wiues are holy much more, for so these words shew, *Else* were your Children vncleane, but now are they holy.

Holinesse in Scripture is taken two wayes, 1. Either when a person or thing is sanctified, or set apart from the Common or prophane vse, vnto the seruice of God, as was the Saboth day sanctified to the Lord: & as was *Israell* *. or 2. When a person or thing is set apart or sanctified to the beleeuer *. Thus is the vnbeleeuing Wife holy, and thus are the Children holy, and not otherwise, There is now no sanctification to God, of a person, but such as whose harts are purified by Faith in CHRIST IESVS *. Now the Apostle saith, The beleeuing man is holy, and the vnbeleeuing wife is holy, or sanctified; now the question is, whether the Children are holy as the beleeuer, or as the vnbeleuer? If as the beleeuer, (as they say) then are they seperated from comon vses, in which they were vsed, and are set now apart to Gods vse: and can testifie that their hearts are purified by Faith. But if their holines be as the vnbeleeuers, (as we say) the are they clean

Exod. 35.2
& 16. 23.

* Leuit. 26. & Exod

13.2.
* 1 Tim. 4.5

Tit. 1. 15

* Act. 15.9

1. Cor. 12
1 Pet. 1. 16.

22. &c.

to the vse of the beleeuers, as his vnbeleeuing Wife is, not otherwise.

Further, th'Apostle doth not say, *Else* were your Infants vncleane, &c. but *else* were your Children vncleane, but now they are holy; so that all the Children of beleeuers, though of age, and vnbeleeuers, are as holy by this place as Infants, and then we would know how vnbeleeuing Children, can be holy, if not as the vnbeleeuing Wife is holy, that is to the vse of their Parents in the duties of relation; Therefore to conclude, If their argument be good, they that are holy must be Baptised, then vnbeleeuers whether Wiues or Children (as well as Infants) must be Baptised, for the Apostle affirmeth they are holy.

Ereu. *Another obiection they haue: the Scriptures of the new Testament maketh mention of two Baptismes, one is called Johns Baptisme, or the Baptisme with Water, of which all were partakers that came for it, euen Infants; and none were rejected: the other is called Christs Baptisme, which is peculier to the Elect onely.*

22 Odeg. Wee reade in the Scripture of more Baptismes then 2. as the Baptisme of affliction, and so there are 3. Baptismes, and all are Christs; but we will speake of the two former, and first of *Johns*. Some pretend *Johns* Baptisme, was onely washing with water the filth of the Flesh, and altogether without the Spirit which is vaine to imagine; For it is most ap-

parant that the Apostles had the Spirit of God,
 before they had *Christ's* Baptisme, *Act. 2.* As
Math. 16. proues it double ; for none can say
 that *Iesus* is the Lord, but by the holy Ghost*, *1 Cor. 1
 But *Peter* in the name of them all, confessed
Iesus to be the Lord : And *Christ* saith, Not
 Flesh and blood, but the Father reuealed it to
 him ; * Also it is said, they all beleueed : also on * Ioh. 16
 them all he breathed and said, *Receive the holy*
Ghost *. All which, was before the Baptisme, * Ioh. 20
Act. 2. Againe, *Faith* is the giift of the * Spi- * 1 Cor. 1
 rit, which the *Samaritanes* and *Ephesians* had,
 before they receiued that Baptisme of *Christ*, * Act. 8
 the holy Ghost and Fire *. In short wee read, 19. chap
 that *Appollos* had the Spirit of God plenteous-
 ly ; and yet knew but the Baptisme of *Iohn*
 onely* ; And againe *Christ* sent forth the 12. * Act. 13
 to Preach the Gospell, to heale the Sicke, to
 cleanse the Leapers, to cast out Deuils, and said
 freely yee haue receiued, freely giue : * After * Math.
 the 70. were sent, and subdued Deuils, * &c. All * Luk. 1
 which, they could not doe, without Gods Spi-
 rit. If any obiekt, that the holy *Ghost* was not
 giuen, because *Iesus* was not yet glorified* : * Ioh. 7
 wee answer ; this is the Baptisme, the holy
 Ghost and Fire, we are in the second place to
 speake of.

Secondly, *Christ's* Baptisme, the holy Ghost
 and Fire, was prophesied of by *Iohn**, promised * Math
 by *Christ**, and performed first vpon the Apo- * Ioh. 1
 stles, 2. Vpon the *Samaritanes*, by the hands of * Act. 1

2.2. the Apostles, 3. Vpon *Cornelius* and his hou-
 2.8. shold as vpon the Apostles at the first. If any
 2.10. 41. aske what this Baptisme was? *Peter* answers
 11.15.16 them, It was the fulfilling of *Ioels* Prophecie,
 1eb. 2.3. to confirme the ministerie of the Gospell, at
 the beginning*: Againe this Baptisme, was
 not so comon, no not, in the Primitiue Church
 as *Iohns* Baptisme, and the Baptisme of afflicti-
 Cor. 12. ons, for immediatly to speake with tongues, &c.
 was peculiar vnto some then*, and is not now
 to be expected of any; but to shew repentance
 of sinne, and Faith in *Christ*, was required of e-
 2h. 3. 6. uery one comming for Baptisme with water
 2.41. to *Iohn*: to *Peter*: to *Phillip*, and others; so al-
 8. 12. so the other Baptisme of afflictions. All that
 & 37. will liue Godly in *Christ Iesus* must be Bapti-
 10. fed with*: Two of these 3. is common to all
 2Tim. 3. the Saints, the third now not to be expected
 of any; and therefore if that were onely *Christs*
 Baptisme, *Act. 2.* no man now can receiue it. I
 haue the largelier spoken of this, because they
 are vsually so confounded together.

*Ereu. Another place they alledge, which is 1.
 Cor. 10. 1. &c. The Israelites were Baptised vn-
 to Moses, &c. where were many Infants with
 their Parents.

Olg. This place is exceedingly misconcei-
 ued, being brought to proue Infants baptisme,
 I will take a little paines therfore to open and
 explaine the place. In the calling of this Bap-
 tisme, all may see the drift and meaning of the

holy *Ghest*, not that *Moses* did at all wash them
 with water in the Cloude and Sea ; but th'A-
 postle writing to the Saints at *Corinth*, exhor-
 ted them among other things, to take heed of
 Presumption, they thinking themselues sure
 and safe because they had put on CHRIST by
 Baptisme, and were Christians : and first hee
 sheweth them a similie of two runners, and ap-
 plied it to them; saying, so runne that ye may
 obtaine : And further vrgeth it by himselfe,
 saying, I beate downe my body, and bring it
 in subjection, least when I haue Preached vn-
 to others my selfe should become a cast away :
 After hee hath done with the similie he passeth
 to an example, as if he should say, besides this
 I would haue you vnderstand, how *God* delt
 with our Fathers when hee brought them out
 of *Egypt*, with signes and wonders, and gaue
 them manifest tokens of his loue, in giuing
 them a Cloude to couer and defend them by
 Day and night, and caused the Sea, to deuide
 it selfe for them to passe ouer, and fed them
 40 yeares with Bread from Heauen, and cau-
 sed the hard Rockes to yeeld them drinke, by
 the which testimonies of his fauour he offered
 them *Christ*, and did confirme vnto them by
 these extraordinary wonders, that he was their
God; yet for all this, when they sinned, he was
 displeased with them, and destroyed them di-
 uers times: euen so you *Corinthians*, notwith-
 standing you are Christians, and haue Christs

ordinances among you, the pledges of Gods fauour, as these *Isralites* had in their time, yet if you sinne (without repentance) you shall perish as they did, for their example is written for our learning. And thus, this of *Moses* is called Baptisme by comparison, as *Noahs* Arke is called the figure of the Baptisme that saueth: For as *Noahs* Arke saued them that were in it, from drowning in the water, yet afterwards some of them perished; so our Fathers were all vnder the cloude and in the Sea, and were all therein Baptised or safe guarded from destruction of their enemies, yet afterwards many of them perished: Euen so true Baptisme, saueth them that are in it, or put on Christ by it, from the destruction of Hell, though afterwards many may perish that hold not fast that profession vnto the end; and hereupon th'Apostle concludeth; Let him that thinketh hee standeth, take heed lest he fall. And this is the meaning of this Scripture, & cannot with any shew of truth be produced for Infants Baptisme: If any further aske why it is said they were Baptised in the Sea and cloude; I answer, it pleased the holy Ghost so to speake, for the reasons which I haue shewed: the Cloude and Sea was their safety, as *Noahs* Arke was, and as true Baptisme is; and as *Christ* saith, They are Baptised that suffer for his sake: So there is as much warrant to enioyne Infants to suffer persecution, because it is called by the name of

Baptisme, as to Baptise them, from this place because the cloude and Sea is called *Baptisme*.

Ereu. *Another obiection they haue, which is: whole Housholds were Baptised, and Infants are a part of the household, therefore Infants were Baptised.* A& 16. 1
33.
1. Cor. 1. 1

Odeg. True it is, whole households were Baptised, but it is also most true, that there are many households in which there are no Infants: Therefore they that practise Infants Baptisme, must proue (not imagine) that there were Infants in those houses, and that they were Baptised, or else they say nothing. It is most sure, as the Apostles practised in one household so they practised in all, but in the Iaylors house, they Baptised, such as they Preached the word vnto, and such as beleecued*, and this is most plaine, that Infants cannot heare, nor beleecue. For they know not God*, and then how can they beleecue, seeing Faith comes by hearing* and is grounded vpon Knowledge*. * A& 16. 34.
* Deu. 1. 3
Esa. 7. 16.
Cor. 14. 20
Jonah 4. 1
* Rom. 10
17.
* Heb. 1

Ereu. *An obiection they make, thus: Infants are said to bee of the Kingdome of Heauen, and Christ commandeth they should be brought to him, and hee laide his hands vpon them and Blessed them, therefore they may be Baptised.*

Odeg. It is not said, Infants are of the Kingdome of Heauen, that is obeyers of the Gospel*, but that they that enter into the Kingdome of Heauen, must become as little Children, for of such like is the Kingdome of God*. * Mat. 18. 3

This is Christs meaning; men must bee con-
 uerted, and receiue the Kingdome of God, as
 a Child, weyned from all euill wayes, and wil-
 ling to submit vnto CHRIST in euery thing*.
 Thus was *Dauid* humbled vnder Gods hand,
 euen as one weyned from his Mothers brest*,
 not personally a Childe, but in Condition, as
 I Cor. 14. 20. Gal 4. 19. 1. Pet. 2. 2. &c. as be-
 fore is related. And for taking them in his
 armes and Blessing them, hee Baptised them
 not*, but tooke occasion, to teach his Disci-
 ples, and the multitude, that all that would be
 admitted into the Kingdome of Heauen, must
 become like them*. And for his blessing them,
Christs blessings are manifold, hee healed the
 Sicke, censed the Leapers, made the Dumbe
 to speake, the Blinde to see, cast out Devils, fed
 many thousands with Bread, and gaue Life to
 them that were dead: all which and many moe
 were temporall blessings, It is a blessing to In-
 fants to be created, to liue, to growe in stature
 and comelines, in wisdom, in towardnes, to
 haue their sight, their limbes, and all their sen-
 ces, and to be preserued from dangers; so that
 Christs blessings extends aswell to this life, as
 that which is to come, and because CHRIST
 prayed for them, it is no safe conclusion that
 any may Baptise them; his mayne end being
 herein, to declare their Innocent estate, and to
 teach all to be like them therein, by conuersi-
 on: And therefore let them build no longer

Ephes. 5.

Ps. 131. 2

Ioh. 4. 2.

Luk. 18.

v. 17. &

Mark. 10.

. 15.

on sandy foundations, least the wrath of God breake forth and destroy their buildings; for what is not of God shall come to nought.

Ereu. They demand, why Infants of beleeuers may not now aswell be baptised, as Abrahams Infants were circumcised?

Odeg. I answer, 1. there was a Commandment for circumcision, *Gen. 17.* there is none for baptisme of Infants. 2. that Commandment included Males onely, Children or seruants though vnbeleeuers; & excluded all Females though beleeuers: so doth not baptisme, for males (if vnbeleeuers) must not be baptised; but females, if beleeuers, must be baptised. 3. That Law required circumcision to be performed on the 8. day; so doth not the Law of baptisme; but when Faith is manifested, then is baptisme to be performed: so that all may see, there is no proportion betweene circumcision, and baptisme.

Ereu. These indeed, doe not well agree, but they say, that as Abraham tooke his Infants with him into the Couenant of life and saluation, so doe the faithfull now, and being within the Couenant, they may haue the seale of the Couenant, as they circumcision, so we baptisme.

Odeg. First I say & proue: neither circumcision nor baptisme, are seales of the Couenāt of life and saluation; that which is now the seale of life and saluation was euer the same, which is the holy Spirit of promise*, which

*2 Cor. 1. 21
Ephes. 1. 13
& 4. 30.

was yesterday, to day, and the same for evermore. 2. Although the Scriptures speake of diuers Couenants; yet there is but two Couenants that concerneth vs in our present controuersie: the couenant of Workes, & the couenant of *Grace*, the Law and the Gospell, the Olde and the New: The difference of them is largely set downe by the Apostle, in *Gal. 4.* where hee declareth that *Abraham* had two Sonnes, one by a seruant borne after the Flesh, one by a free woman borne by Promise, by the which, another thing is meant (saith th'Apostle;) For these mothers, are the two Couenants, the one signifying *Ierusalem* materiall, which is in bondage with her Children: th'other *Ierusalem* spirituall, which is free, and is the mother of vs all: so that these two Couenants belonged to these 2. seeds or Children: The olde couenant, the Law, was made with the children of *Abraham* after the Flesh, & had circumcision in their flesh for a signe thereof. The new couenant the Gospell, is not made with both these seeds; but with the one seed, so saith the Apostle*, euen they that are of the Faith of *Abraham*. *Vers. 29.* The children of the Flesh are not they to whom this couenant is made* the children of the flesh must be put out, & must not be heyres with the faithfull*: So that the couenant that God made with *Abraham*, and his children after the Flesh was not the couenant of Life and saluation; it was

Gal. 3. 16

Rom. 9. 8.

Gal. 4. 30

the couenant of workes, of the Law, the olde
 couenant which is done away: because of the
 weakenes and vnprofitablenes*; for it made * Heb. 7.
 nothing perfect: the Couenant, the Seed, the 19.
 Signe, were all but shadowes of good thinges
 to come they were types of Heauenly thinges
 not the heauenly thinges themselues*. * Heb. 9.

Ercu. *They say, the Couenant made, Gen. 17. 23.
 whereof Circumcision was a signe, was the same
 Couenant which we haue now in the Gospell.*

Odeg. If all were true that they say; the their
 sayings ought to bee regarded: but as their
 are sayings in other things, so are they in this.
 The Lord saith, it is not the same*, It is a new * Ier. 31.
 Couenant (that we haue vnder the Gospell) a Heb. 8. 6.
 better Couenant, established vpon better Pro-
 mises, not like the olde; which olde is abroga-
 ted by reason of the weakenes and vnprofita-
 blenes: If a new, a better, not like the old, then
 not the same: and the Lord sheweth wherein
 it was not like the olde; the old Couenant, as
 it taught that *Christ* was not come in the flesh,
 so also it taught, that he was not yet come in-
 to their hearts at their Circumcision, but ther-
 by as also by the whole Law, they were to
 learne *Christ*, as to come in the Flesh, so to
 come into their hearts by Faith: and therefore
 saith the Apostle*, They were kept vnder the * Gal. 3. 2.
 Law, and shut vp vnto the Faith that should &c.
 after be reuealed: But the new Couenant is
 not like this; it is made onely with all that are

eb. 8. 10. the sonnes of God by *Faith*: which haue his Lawes put in their minds, and written in their hearts; all of them knowing God from the least to the greatest: Againe, I say though *Abraham* himselfe had the Couenant of *Grace* promised him; by which promise hee had saluation in the *Messiah* to come: yet had he not the Ordinances of the new Couenant, which we haue, and therefore none of his seed in the Flesh could be partakers of that, which he had not himselfe; in which regard it is said, of *Iohn Baptist*, who was greater then all the *Prophets*, that the least in the Kingdome of God, is greater then hee*: all the faithfull that obtained good report, receiued not the Promise*, that CHRIST brought in this time of reformation; therefore they onely shall be partakers of the ordinances of this new Couenant, whome, he that confirmed it with his blood, hath appointed to receiue them, as before.

John Rob. pag. 77. Ercu. They say, that the Couenant which this new is not like; is that Law giuen vpon Mount Sinai, *Exod. 19* not that *Gen. 17*.

Ter. 31. Feb. 8. Odeg. They speake vntrely, Marke y words, *N: like the Couenant that I made with their Fathers; when I tooke them by the hand, to bring them out of the Land of *Egypt*, which is mentioned *Exod. 3*, not *Exo. 19*. Then did God appeare to *Moses*, and comaunded him to take them by the hand, & lead them out of the land of *Egypt*: where the Couenant is mentioned,

in *Vers. 6. &c.* I am the God of thy Fathers *Abraham, &c.* I am come to deliuer them, out of the Land of the *Egyptians*, to bring them into a good Land, into the place of the *Cananites*, &c. which promise was made vnto their Father *Abraham*, in *Gen. 17.* That God would be their God, and giue them all the land of *Canaan* for an euerlasting possession.

And for the word *eueralsting*; it signifieth in Scripture diuers thinges, As the time of 50. yeares*, the time till *CHRISTS* comming*, the *Passouer* was ordayned: so was the throne of *Dauid* for euer*. Namely till *Christs* coming; the Land of *Canaan* is promised for euer, and so Circumcision; eueralsting: all which by *Christ* are taken away: So that although the couenant of Circumcision, be said to be eueralsting; it doth no more proue it to be that couenant which we haue vnder the Gospell; or now any more direction for vs, then the Law of the *Passouer* which was also a Law for euer.

Againe, (it is granted by the aduersary*, and it is a truth, that) the Couenant in *Ier. 31.* and other places, in the *Hebrew* signifieth a compact or agreement, vpon a difference between two or more; which in the new Testament, is turned into a word signifying a will or Testament: So that this is agreed vpon on all sides, two parties must bee in this Couenant, agreeing and promising by mutuall accord for the thinges to be done. Hence it followeth, that

*Exod. 27

*Exod. 1

14-17.

*1. Chr. 1

12.

Io. Reb-pa

71.

if the Couenant *Gen. 17.* (I will establiſh my couenant betweene me and thee, and thy ſeed after thee: and thou alſo ſhalt keepe my Couenant, thou and thy ſeede after thee, &c. Let euery Man childe be circumciſed, &c.) be one and the ſame with this in *Jeremy*; then is it made onely with *Abraham* and ſuch his ſeed, as could make this Couenant, namely agree with *God*; to Circumciſe their males on the 8. day and know *God*; and not with the males of 8. daies old, who could make no agreement; nor performe the ſame: For although *God* required of all *Abra*: ſeed to Circumciſe their males, which was ſ performance of their part of the Couenant *Gen. 17.* Yet hee required no more of the male of 8. dayes old, neither could it promiſe nor performe any more, then the Female. And *God* was aſmuch the *God* of the female Infants of *Abra*: concerning whome nothing was required, as hee was the *God* of the male Infants, of whom nothing was required; onely their Parents required to Circumciſe them; in obedience to *God*, and to teach them the circumciſion of the heart, which by that type they were to learne: and that the word *Seede*, or *Children*, is not meant Infants, but men of vnderſtanding, I haue ſhewed formerly in *Pag. 136.*

Further, this Couenant, *Gen. 17.* is made with *Abraham* and his ſeed, not with euery faithfull man and his ſeed: is euery faithfull man

Abrahā? what prooffe for that? It is well if we bee *Abrahams* seed, let vs be content to haue *Abra*: for our Father; whose Children if these men were, they would teach their children to seeke saluation and all their priuiledges Spirituall with God, by *Faith* only, and not by their *Fleshly* discent as they doe. Thus all may see all these their deuices are as the Potters clay; their dawbing will not holde, their wall and they shall bee destroyed together, if they repent not.

Euen. It is obiected that circumcision was a seale of Faith to Abraham*.

* Rom.

Odeg. It is said, *Abraham* receiued the signe of circumcision, the seale of the righteousness of the faith which he had when he was vncircumcised, that he should be the Father of the faithfull, whether circumcised or vncircumcised: This place proueth, that *Abraham* receiued circumcision to seale vp his Fatherhood of the faithfull; not that he receiued it to seale vp his Faith in the Messiah, which he had*, 24. yeares before he was circumcised: but that it was a seale of his Faith in beleeuing God, that hee should be the Father of many Nations*, & this was imputed to him for righteousness*. The intendment of the Apostle in this place, being to proue (that whereas the Iewes sought righteousness by being *Abrahams* fleshly childrē*, as these obiectors doe, by supposing they are children of the faithfull successiuelly, through

Verf.

* Gen.

* Gen.

Rom. 4

* Verf.

* Ioh.

39-53.

Rome) that *Abraham* himselfe was not iustified by the flesh, or by workes, for hee found nothing thereby*; but his iustification was by Faith, long before he was circumcised: & God finding him so faithfull continually, would make him the Father of all the faithfull, and so he receiued circumcision, a scale of his Faith, that he should be the Father of the faithfull: and therefore taught, that all that will be *Abrahams* Children indeed, must not regard to be the Children of the Law or flesh, but of his Faith: for if *Abraham* himselfe found nothing by the flesh for iustification, what can any fleshly Children finde by the same? And besides, it is a very farre set thing to say, *Abrahā* receiued circumcision, a scale of the Faith which he had before, therefore all that receiued circumcision, it was vnto them a scale of faith & consequently Infants may be baptised: I haue shewed, *Abrahā* receiued circumcision as none receiued it: also that faith was required of none to circumcision; but Faith is required to baptism; and therefore these be but mens dreames, & chaffe in stead of wheat. All may see, they haue nothing to say for Infants baptism, Christs perfect Testament affoording them no tittle of prooffe, only they goe about to establish the Couenant of y^e Gospel (which is saluation by Christ to euery sinner through Faith) vnto the Children of the Law, or flesh, contrary to the expresse wordes of the holy Ghost:

Ghost : For if they that are of the Lawe, be heyres, Faith is made voide, and the promise is made of none effect, but it is by Faith, that it might come by *Grace* vnto all the seed of the faith of *Abraham* *. As also see *Gal.* 3. 22. * In *Rom.* 9. 8. 14. 16.

Thus are they compelled to runne to the old Testament, though it will not serue them, and fro thence to fetch the chiefe corner Stone of their building, viz. from circumcision, and wholly forsake the newe Testament & practise of the Apostles, and be *Moses* disciples; as if Christ were not sufficient to teach them his new Testament, but they will learne the new of the olde; *Christ* of *Moses*, the Gospell of the Law; th'one being darke and obscure, and the other beheld with open face: and what is the issue of all this? truth and experience teacheth: a necessitie of maintayning that harlot and strumpet *Rome*, to be Gods Church and people, as that apostate *Fran: Iohnson* and others haue done; as indeed it cannot be auoyded, for if Infants be to be baptised, by the rule of circumcision according to their owne ground, their estate is such, If they deny *Romes* estate to be such in their outward standing, they baptising Infants from generation to generation as they haue done, let them shew when and how they became no people of God, nor his Church.

Ere. *It is sufficient that you haue cleared all*

objections: & proved, that the baptising of Infants is not warranted by Gods worde; besides all which I have not long since, seene a Booke translated out of Dutch and Printed in English, proving that this intention of Infants baptisme, was brought in, and Decreed by diuers Emperors, Popes, and Counsels; so that I am euery way satisfied in this; onely Iohn Robinson Preacher to the English at Leyden, hath Printed halfe a sheet of paper; who laboureth to proue, that none may baptise but Pastors or Elders of a Church (for other Officers to baptise I conceiue not that he meaneth) and consequently, that you and all your companies in England, wanting Pastors, are unbaptised.

To Iohn Robinson.

Odeg. In this thing we are iustly called vpon, and therefore I shall manifest, that any Disciple of CHRIST, that hath receiued power and commaundment from God to Preach and conuert, though no Pastor, may also by the same power & commaundment baptise, which I will first proue by the Scriptures, and then answer this objections perticularly.

But first I will lay down a maine foundatiō, which being sufficiently proued, the euident truth shall plainly appear: and this it is; That the members and Churches of Christ, are so made; both by Faith and Baptisme, and not by the one only, which being true; it will follow, that neither the Church & members of Rome, are members and Church of Christ, because

Faith is neither required nor performed there-
to; nor yet any profession of people, that sepe-
rate from *Rome* as from no Church of *Christ*,
retayning *Romes* Baptisme, and building new
Churches without Baptisme.

That the members and Churches of *Christ*,
are so made by Faith and Baptisme, even by
both, it is proued in *Rom.* 11. 20. &c. where
th' Apostle sheweth, That the Church at *Rome*,
the *Gentiles*, were grafted into *Christ*, the head
of the body by Faith. And *Rom.* 6. 3. &c. they
were grafted into *Christ* and his death by Bap-
tisme, according to *Christ's* commandement in
his Cômmission. *Goe* make to Disciples all Na-
tions, baptising them into the name of the Fa-
ther, &c*. And *Christ* promisseth his presence
vnto two or 3. so gathered into his name*: so
that to be gathered into the name of *CHRIST*,
by being made Disciples and baptised, is, to be
made members of his body (which is his
Church) of his Flesh, and of his bone: plainly
confirmed*, wee are all by one Spirit, baptised
into one body: as also, except a man be borne
of water and the Spirit, hee cannot enter into
the Kingdome of God*. Thus *Christ* made
Disciples*, wee must be the sonnes of God by
Faith, and put on *Christ* by Baptisme*. Our en-
trance into the holy place is, to drawe neare
with a true heart in assurance of Faith, sprinck-
led in our hearts from an euill conscience, and
washed in our bodies with pure water, &c. and

* Math. 28

19.

* Mat. 18. 2

* 1. Cor. 12

13.

* Ioh. 3. 5.

* Ioh. 4. 1

&c.

* Gal. 3. 26

27.

- Heb. 10. wee are made partakers of *Christ*, by hauing
 the beginnings*, which beginnings are *Repentance, Faith, and Baptisme**, other beginnings,
 Heb. 3. 14
 Heb. 6. 1. or foundation can no man lay*.
 c.
 Cor. 3. 11 Thus was the members and Church of *Ierusalem* made, which was y first Church of *Christ*
 I. The 120. euen by *Iohns* Doctrine, which was
 A& 19. 4. Faith, and Baptisme into the name of *Iesus**,
 A& 2. 41. and thus were the 3000. added, by gladly receiuing the Word and being Baptised*. *Thus*
 A& 8. 12. were the Churches of *Samaritan* made*, the
 A. 16. Church at *Philippi*, at *Corinth*, in *Galatia**, *Collessa*, and as the Gospell came to these Churches, so came it vnto all the world, *Col. 1. 6.*
 Gal. 3. 26. The manifestation of Faith and Baptisme, hath
 7. Christ ioyned together, and what is mortall
 Col. 2. 12. man that he should seperate them*? *This* is the
 Mat. 19. 6 doore into his Kingdome, by which if any man
 enter, hee shall goe in & out and finde pasture,
 Ioh. 10. and whosoener climbeth vp another way, they
 are Theeues and robbers. *This* is the word of
 the Lord, & it endureth for euer*; and it must
 1. Pet. 1. 15 be kept without spot vntill *Christs* appearing*,
 1 Tim. 6. and cursed are they that teach otherwise*.
 Gal. 1. 8. 9 This being thus declared, it followeth that
 the Church of *Rome* at this day, and for diuers
 hundred yeares, not being made by Baptising
 beleeuers, but by washing fleshly Infants vp-
 on confession of suerties for them; therefore
 they haue not *Christ*, but are in *Gods* accompt,
 as the worst *Pagans, Egyptians, Sodomites, Ba-*

Bablonians, Gentiles, a habitation of Devils, a* ^{• Reuel.}
 holde of all foule Spirits, and a cage of euery ^{2.}
 vncleane and hatefull bird, as also all that se-
 perate from her doe confesse.

From whence I reason.

If such as came from Gods own people, the
Jewes, must enter into the Church by manife-
 station of Repentance, Faith, and Baptisme, as-
 well as the *Gentiles*, for there was but one en-
 trance for them both*, then much more such ^{• Ephes.}
 as come from *Egyptians, Sodomites, Bablonians,* ^{18.}
 yea from a habitation of Devils, &c. must ma-
 nifest Repentance, belicse, and be Baptised, and
 so enter into *Christs Church*; but the former is
 true, as all the afore named Scriptures proue;
 therefore the latter much more must follow;
 in that if any should haue had priuiledge this
 way, Gods people the *Jewes*, should.

That such is and was the estate of *Rome*
 and *England* when *Iohn Robinson* and his
 company left it, olde *Brownisme* freely confes-
 seth, yea he himselfe acknowledgeth*, that ^{• Justific.}
 the Lord neuer made Couenant with *Rome* ^{seper. pa.}
 nor *England*, and not onely *Brownists*, but *Cal-*
minists, Church of *England* and others, apply
 all these thinges before named against *Rome*;
 yet being loath to cast her downe to the
 ground, euen all of them retaine & maintaine
 the *Bablonish, Egyptian & Sodomitish* washing
 of this habitation of Devils, for the outward
 badge of their Christianity, wherein they take

Jer. 51. 26

Ezra 3.

the chiefe Corner Stone of *Babylon* for foundation, contrary to the expresse commaund of the Lord *; and besides, they take an other course in the building of their Spirituall Temple, then Gods people tooke in the rebuilding of the materiall Temple, who made all things according to the first patterne; and so take counsell (in their new buildings) but not of the Lord, therefore shall they bee destroyed, and are in Gods account, so farre from being true Churches, that they are Synagogues of Satan.

Reuel. 12.

4.

Chap. 14.

Gal. 1. 8 9

Mark. 16.

5.

Ephes. 2.

2.

Ephes. 5.

6.

But *Christs* sheepe will heare his voyce, and follow him, calling them *Goe out of her, Goe out of her**, & harken to the Angell flying through the mid'st of Heaven*, hauing an euerlasting Gospel, not a new Gospel, they that bring a new Gospel, are to be held accursed*; the old Gospel of *Iesus Christ*, is to saue, all such as beleue and are Baptised*. Thus doe *Christ* follow him in what he hath commanded, and so become a habitation of *God* by the Spirit*, and water, which Church *Christ* sanctifieth by the washing of water through the Word*.

All which I haue shewed to this end, to make plaine, that if *John Rob:* and others did walke in the path of the Lord, as they follow the vision of their owne hearts, they should be constrained, to practise that in the building of the Church of *Christ*, which they disaproue in vs, that is: That when they seperated from that

habitation of Devils, (*Rome*) and were to combine themselves together to be a Church, some one must Baptise, not being yet Pastor or Elder; For there must be a Flocke, before a Shepherd, as were all the Churches of the Primitive time, and as was *1o. Rob.* flocke before they made him their shepherd.

And one thing more I would demaund of him, seeing he hath cast away his *Popish* Priesthood, and yet retaineth his Popish washing for his Christianity, (for other christianity hath he none, in that by Baptisme, men put on either a true, or false *Christ*.) Why he could not as well haue repented of the evils of his Ordination, and yet retain that ordination still, as repent of his Baptisme, and yet keepe it? In his Baptisme, hee confesseth there was neither fit party to be Baptised, right party to Baptise, Pag. 136. nor true fellowship to bee Baptised into; but onely washing with water with the wordes used in *Christs* Baptisme: So I say was therein his ordination, imposition of hands, with fasting and Prayer; If he say there was no right party to be ordayned, true parties to ordayne, nor true communion to be ordayned in; (which is all he can say) so much saith himselfe of his Baptisme: and therefore his own wordes*, are * Manuscript pag. 7. a sword to kill and confound himselfe, where he saith of his ministerie and all that receiue it from *Rome* and *England*, thus: And for the Minister repenting of what hee hath done at his

admission, it may well be called a supposition of an impossibilitie and contradiction, he cannot repent of his sinne, which is his receiuing authoritie from the *B.* to Preach, but he must forsake and renounce the same authoritie as he receiued it, which if he doe in deed & truth, hee ceaseth to be a Minister, &c. these are his wordes. Now who, (being free from preiudice) doth not see, that these wordes may bee taken vp against his Baptisme : He cannot repent of his sin which is his retained Baptisme receiued from a habitation of Devils, but hee must forsake and renounce the same Baptisme, as he receiued it; which if hee doe in deed and truth, he ceaseth to be baptised, as he ceaseth to be ordained. Further hee saith*, the very obtaining & receiuing of the Bishops license, is a reall acknowledgement, that the Bishops hath a lawfull power to graunt it, &c. So say I his very obtaining, retaining and iustifying of that Idol Baptisme of *Rome*, is a reall acknowledgement, that the Church of *Rome* hath a lawfull power to Baptise; which hauing, then how can it be denyed, but that *Rome* and *England* is Gods Church and people, which *Iohn Rob.* and all his followers deny. And further

* Pag. 13. he saith*. Take away the Bishops authority, and how can the Ministers remaine? take away the Co-relatiue, and the relation ceaseth: So say I, seeing he taketh away from *Rome* and *England*, power to be either true Church, or to

Mar. pa. 4

have true Ministers, how can the Baptisme remaine? seeing he taketh away the Co-relatiue why doth not the relation cease? I may say of his Popish Baptisme, as he saith* of the Popish * *Man. pa*
Jurisdiction. In vaine doth hee apply his indu- 16.
stry & Art in the washing of this Blackmoore.

But now I proue, that a seruant of *Christ*, not being yet in the office of Pastor or Elder, may baptise, thus: Whatsoever is written aforetime is written for our teaching*: but it is written * *Rom. 15.*
aforetime that Disciples of *Christ*, though yet no Pastors, did Baptise: therefore we are taught being Disciples of *Christ*, although yet no Pastors, to Baptise when iust occasion is given.

1. To proue that Disciples of *Christ* not being Pastors did Baptise, I produce *Iohn Baptist* example, who was no Pastor and yet Baptised such as entertained his counsell; If any object hee was a *Prophet* and more then a *Prophet*, ite such know, that the least in the Kingdome of *God* is greater then he: which being true, it followeth; that he which hath *Iohns* Doctrine, by the power whereof he conuerteth, and also is greater then *Iohn*, he may Baptise by *Iohns* example which is written for his instruction; but every Saint of *God* now hauing *Iohns* doctrine, by the power of which hee conuerteth is greater then *Iohn*: and so may Baptise, by his example which is written for his instruction.

2. The Disciples of *Christ*, though no Pastors * *Ioh. 3. 26*
did Baptise, which is writtē for our instructiō*: & 4. 13.

Q. 9. 11. So did *Ananias* a Disciple, not a Pastor*.

at. 28. 19. 3. *Christ* commandeth every Disciple to the end of the world; to go teach, make Disciples (according to his best abilitie) and such as are made Disciples to Baptise them, and he will alwaies be with them; who sooner therefore may make a Disciple, he may Baptise by *Christ's* commandement, hee hath coupled them together, and let no man seperate them, from the beginning it was so; till *Antechrist* forbad it, *Rome* and *England* forbidding all that haue not their Ordination frō them, either to Preach, to conuert or to Baptise: and some of the *Brownists*: cknowledging it lawfull for any Disciple, to Preach & conuert, but not Baptise: though others of them* holde; that Disciples of *Christ* though not in office of Pastor or Elder may conuert and Baptise also, vpon which they haue bene at deadly jarres these many yeares.

*Will &
followers.

Verf. 20.

If any object; his Commission and cōmandement, was given to the persons of the Apostles only; I answer: It is not true, as appeareth by the words: *The cōmission is giuen to such as whole persons remaine vnto the end of the world**, namely the succeders of the Apostles in their Doctrīne frō time to time, with whom *Christ* promiseth to be present alwaies, euen to the end. The Apostles haue left their power and Doctrīne wholly behind them, nothing is dead but their persons; and therefore the Doctrīne of *Paul*, being now in the person of a

Beleeuer; the Cōmandement is written for his
 instruction, bidding him go Preach the *Gospel*
 to euery creature, & to all Nations (according
 as *God* enableth him, for he requireth not what
 we haue not) Baptising them: this command-
 ment is now as powerful in the person of a be-
 leeuers as euer it was. If it be affirmed that the
 Pastors or Elders now be the onely successors
 of the Apostles for the performing of this Cō-
 mandement, *Go Preach and Baptise*. I say it is
 a meere fiction, there is not the least shew in all
 the Testament of *Iesus Christ*, that Baptising is
 peculiar onely to Pastors, which might satisfie
 any man of reason; neither can it bee proued
 that euer ordinary Pastor did Baptise. And it
 is most plaine, conuerting and Baptising is no
 part of the Pastors office: his office is, to feed,
 to watch, to ouersee, the flocke of *Christ* alrea-
 dy the Church: his charge is to take heede to
 the flocke, and to feed the Church*, and to de-
 fend them in the truth against all gainsayers*:
 further then which, no charge is laid vpon him
 by vertue of his office: That hee may Preach,
 conuert and Baptise, I deny: not, as another
 disciple may; but not, that either it is required,
 or he doth performe it by vertue of his office;
 no prooffe for that imaginatiō can be shewed:
 and therfore it remaineth firme & stable; euery
 Disciple that hath abilitie is authorized, yea
 commanded to Preach, conuert & Baptise, as-
 well, and as much (if not more) then a Pastor.

*Act. 20.

*Tit. 1.9.

4. As *Christ* saith, They haue *Moses* and the
 Luk. 16. *Prophets*; so euery beleeuers hath *Christ* and his
 Cor. 14. 1 *Apostles*, commaunding him to couer to
 Luc. 12. *Preach**, & to call all to come*, and when they
 Pet. 2. 5. come to Baptise them: Heare is the King and
 Luc. 1. 6. *Lawgiuer*; the *Citty Ierusalem*, the new Testa-
 ment; with her gates open; and the Spirit of
 God bidding all come freely, and all the Faith-
 full made Kings and Priests vnto God*, what
 should let that they may not Baptise till they
 haue Officers, or when their officers are sicke,
 dye are in Prison or the like? Doth their pow-
 er then cease to Baptise any? and so to receiue
 them into the Church: The primitiue Chur-
 ches neuer knew this, who all were gathered
 by Faith and Baptisme, and who were without
 Pastors a good while* (for a young Disciple
 may not be a Pastor*) and they increased and
 grew, being left of the Apostles for a season,
 who after their long Iourneys to other places
 came to them againe, and taught them the or-
 der of hauing Pastors in euery Church.

Now I come to *Io. Rob.* grounds & proofes as
 he calleth them. wherby he laboreth to proue
 that all y haue bene Baptised by any but a Pa-
 stor are vn baptised; And this he saith, he can doe
 by our owne grounds compared with our practise.

1 We say Baptisme vnlawfully administred
 is no Bapt. of Christ. 2. Wee also affirme
 that he who by administring his gift conuerts
 another, may also Baptise him, and that with-

out any other speciall calling thereto.

Against which, *Iohn Rob.* layeth downe as a foundation of his proofes 2 speciall rules: *viz.*

1 That there is no lawfull Baptisme, but by him that hath a lawfull calling to Baptise, his warrant he seemes to haue*. 2. His second * The rule is; that onely he hath an ordinary lawfull calling to Baptise, who is called thereto by the Church, to which hee sets no Scripture. *Heb. 5.*

His inference is: That all those, and consequently wee, not being Baptised by any so called, but by those they conceiue conuerted them, by their gift, are vnlawfully Baptised, and so vn Baptised persons.

Now to answer both these, the first needs litle; for we affirme with him, that there is no lawfull baptisme, but by him that hath a lawfull calling to Baptise, &c. From whence mark what followeth against himselfe: that is vnlawfull Baptisme, that is administred by him that is not lawfully called to Baptise: But *Io. Rob.* was baptised by one not lawfully called thereto as himselfe confesseth*. Therefore that baptisme hee retaines and pleades for, by his owne ground is vnlawfull Baptisme. Thus in smiting vs he woundeth himselfe. ** Justifi per. pa. &c.*

To the 2. Rule he hath annexed 6. proofes: but first to answer the rule, & after the proofes in particuler. The rule together with his inference is also fully against himselfe; for if onely hee that hath an ordinary lawfull calling

from a Church must Baptise, and they that are baptised by any not so called are vn baptised persons, then himselfe and his followers being Baptised by those that both wanted a true Church to call them, and also an ordinary lawfull calling to baptise, as himselfe confesseth, is both vnlawfully baptised, and to vn baptised persons by his owne ground; thus is the wise caught in his owne craftines.

Againe in all his 6 proofes, there is not one Scripture confirms his rule; his rule is: *That onely hee hath an ordinary lawfull calling to Baptise, who is called thereto by the Church*, but none of those produced by him, were called thereto by any Church to baptise, therefore serues not his purpose. Besides, *they were none of them Pastors of any particular Flocke*, which is the thing hee must proue or nothing. And for vs who he intends his rule & Inference against, wee haue and shall through the strength of *Christ* clearly shew to euery reasonable man, either his grosse ignorance, or his willing subtilty, & our owne innocency that wee all are both lawfully Baptised & baptised persons according to the will of God. And for an extraordinary calling wee challenge none, but content our selues with what the *Word* affords vnto vs, and that which it warrants not, is extraordinary; which is doctrines of *Io. Rob.* of priuate communion with the publique members of the Deuill and such other his extraordinary stufte.

These 2. rules he calls his Foundation. And for his proofes: He first laboreth to make *John Baptist, Christs Disciples, Phillip, Ananias, and Peters* example extraordinary, & therefore serueth not now for any mans practise; the which I haue formerly answered: vnto which I will adde, that if these seruants of Gods example in Baptising, be not written for our instruction, no more is their example for teaching; but the latter hee granteth to bee written for instruction; for hee confesseth a man may Preach and conuert, though not in office, and therefore the latter, the holy Scriptures concludeth, *In that Christ hath coupled them together*. *Mat. 28

But here I will aske him one question. If because the Apostles were extraordinary men; Therefore there practises are no directions to vs, being not in office of Pastor, &c. By what authority he Baptiseth his companies Infants? and who gaue him that authority? He will tell me, hee baptiseth by vertue of his Pastorship; but still I ask him who ordayned him into that Office? His company, not being Officers, where is his warrant for that? I am sure he can shew none in *Christs Testament*: If hee bring *Act. 6. or Act. 14. 23. or Tit. 1. or the like*. I will answer him, these that ordained were *Apostles, Euangelists*: If he say, these are written for the instruction of Disciples not in Office; so I say is *Baptisme*, Therefore let him either confesse, that the Apostles practise are written for the

example of Disciples not in Office, to Baptise as well as to ordayne; or else let him cast off his *Pastorship* receiued of his company not being in Office, and take vnto him againe his olde *Papish* Priesthood, receiued by ordination through *Rome*, as well as his *Papish* Baptisme; otherwile the Godly wise, will iudge him a blinde wilfull man.

His 2. prooffe is little materiall, it was *The* *action* that *Christ* callieth the fulfilling of righteousness, which is still the same, when any Disciple of *Christ* is baptised by a Disciple, who (as hath beene shewed) is called therunto: and *Iohn* meaning was not, that *hee* had need to be baptised with water, but with that other *baptisme* the holy Ghost and Fire, which *hee* had formerly declared to the people *Christ* should Baptise with.

His 3. prooffe makes aginst himselfe, for though the ignorant and blind *Pharises*, asked *Iohn*, why he Baptised, as so *Rob.* now asketh vs. *Iohn* proueth his authority to Baptise, by prouing his authority to Preach; euen as we doe that this is most plaine *Iohn* saith, *I am the voyce of him that cryeth in the wilderness, Prepare the way of the Lord, &c.* So that *Iohn* takes it for granted hee had sufficiently answered them, and proued his Baptising lawfull (though he speakes not one word of that) because he proued his power to teach: and so doe we prouing our authority to Preach and conuert; therein sufficiently proue our authority to Baptise.

Mark. 3. &
Lk. 3.

His 4. is most vaine; for is not preaching an ordinance, as well as baptisme? also is not preaching an action of the mouth, as washing or baptising is an action of the hand? what is the difference? If either be more honourable it is preaching, and seeing here he confesseth, *Every one to whom God hath dealt a gift, is to administer it, in teaching;* so say I much more in baptising; for every Saint is able to baptise, but every Saint is not able to preach.

To his 5. I answer, the Eunuch was a member of *Christ Iesus*, by faith and baptisme, and by vertue of he same might remaine in any particular Church of *Christ* where hee would, for in communion all must liue; it is not sufficient to beleue and be baptised, but wee must also continue in the *Apostles doctrine, fellowship, breaking of bread and prayers*, and that without delay; onely the Lord permitted the Eunuch to goe and dispatch his waightie affaires with his Queen and Mistresse, and so to liue in communion some-where: and therefore if hee, or any othe fall into sinne, they living in a communion where they are watched ouer, (as all must do) Christes censures are vpon them. And whereas he saith, *that if by Baptisme one becomes a member of a Church, then he that conuerts and baptiseth the converted, receiveth in, and so by iust consequence may cast out;* Is this so strange to *Iohn Robinson*? do we not know the beginnings of his Church? that

Act. 2.

there was first one stood vp and made a couen-
nant, and then another, and these two ioyned
together, and so a third, and these became a
Church say they, which we denie, except a Sy-
nagogue of Satan; for was euer Church of the
new Testament made by a ccuenant without
baptisme? there is not the least shewe for it.
In this they runne to *Israels renewed covenant*,
wherein againe they acknowledge Rome and
England true Churches in their foundation:
and when they ioyned to them, they ioyned
into Gods couenant; and hauing broken it,
they renew it againe: this they cannot auoid.
Now as these two, the one receiuing the
other, became a Church as they say, if one of
these had sinned, I woulc aske *Ioh. Rob.* if the
other had not beene bound to cast him out, or
to seperate from him, which is all one. This
was their owne ground of old, and that from
Matth. 18. but they haue turned their old pro-
fession vpside downe, *Francis Iohnson* in one
manner, and *Iohn Ro.* in another, that a man
cannot now tell what are their grounds.

To his sixth, that tis brings all confusion, in
that if none be presnt but the persons, bapti-
sing and baptised, how shall the truth of this
be confirmed? I answer, who was by, but *Phi-
lip and the Eunuch*, that could giue testimonie
to any Church? who but *Paul and Ananias*? and
who gaue testimonie to the Church of Ierusa-
lem concerning *Pauls conuersion* saue *Bar-*

nabas and Paul himselfe ? And for his question,
if two or three be instruments in conuerting one,
who shall baptise them ? I answered, euen any one
of whom they shall agree, or any other Disci-
ple present, that was no instrument in his con-
uersion : for we doe not say, that hee that con-
uerts must baptise, but may baptise. Christ con-
uerted many, yet baptised none, but left that to
his followers : Paul conuerted all the Corinthians,
yet baptised few, other Disciples baptised : his
chief worke was conuersion. And whereas hee
saith by this ground a woman may baptise :
we say, women may neither teach nor baptise
in the Church, though it consist but of two or
three, as Christ saith sometimes it doth. But
out of the Church, where men Disciples are
wanting, wee doe affirme that women haue
been and may be worthy instruments for con-
uersion of others, but where men Disciples
are present, the woman must not vsurpe autho-
ritie ouer the man, but must learne in silence. And
I desire it may be obserued, that this which
Ioh. Rob. so much contradicteth in vs, he hath
laboured much in himselfe formerly, vsing
many reasons and perswasions, to proue, that
they that haue the word, and may vse it ; haue
power also, to vse what the word teacheth,
and bringeth diuers humane testimonies to
accord with him. First, Perkins vpon the Gal.
writing, that priuate men (as be calleth them)
may ordaine Ministers : and his reason is

• Iustific. 9
sep. pa. 421.

(which *John Rob.* giueth much probation of) Where God giues the word, there hee giues the power also: Also hee bringeth *Peter Martyr*, to proue, that at the first plantation of Churches, where men want, women may Baptise. His wordes are, *Touching the Ecclesiasticall Ministry* wee haue signified before, that it may not bee committed to Women, and they are not fit for it. But now we adde, that, in the planting of Churches anew, when Men want which should Preach the Gospel, a Woman may performe that, at the first; but so as when shee hath taught any company, that some one man of the Faithfull bee ordayned, which may afterwards minister the Sacraments, teach, &c. This *Io. Rob.* approueth of; & yet for want of other matter maketh objections now, against *Peter Martyr*, himselfe, and vs.

Thus his 6. which he calls proofes, but may truely bee called Cauillations, are answered. Now he pretendeth to answer, one of our objections, as hee saith: And this it is; Hee that may doe the greater may doe the lesse; but men by vertue of their gift, without other calling may Teach which is the greater, therefore and Baptise also which is the lesse.

But here I must say, he wrongeth vs, we doe not say, *hauiing no calling*, but wee say, a Disciple hauiing a gift, and not being in the Office of a Pastor, &c. may teach, by vertue of *Christs* commandement, & the Disciples example which is calling sufficient; and so doing the greater

which is to *Preach*, he may doe the lesse which is to *Baptise*; by the gift and commandement, which is as well for the one as th' other: that he may doe both, I haue shewed; that *Baptisme* is inferiour to teaching, *Christs* example & *Pauls* formerly spoken of declareth: That hee that doth the greater may do the lesse, I proue thus. Our Lord *Christ* rebuking the hypocrisie of the *Iewes*, *who thought it lawfull to swear by the Temple, but not by the golde on the Temple: to swear by the Altar, but not by the offering on the Altar, saith Hypocrites, Whether is greater the Golde, or the Temple that sanctifies the golde? the Offering or the Altar that sanctifieth the offering?* Wherein he plainly proueth, that either, it was not lawfull for them to swear by the Golde, and the offering, or else it was lawful for them to swear by the Temple and the Altar; for if it were lawfull to swear by the greater, much more was it lawfull to swear by y^e lesser: And hereby he proued them dissemblers, in making a shew of a reuerent respect of some of Gods ordinances and that the lesser, and not of others, and that the greater. *That this is our Saviours meaning I thinke none will deny.*

So may I iustly rebuke (by this example) the hypocrisie of such, as say it is lawfull for Disciples though not in Office, to *Preach* and conuert, but not to baptise: vnto whom I may say, *Hypocrites, whether is greater the Water and washing, or the Word that sanctifieth it? If it bee*

lawful to meddle with the greater much more
 is it lawfull to meddle with the lesse: and here-
 by you doe but dissemble, in making a shew of
 more respect of Baptising which is the lesser:
 then you do of Preaching which is the greater.
 You must either with *Rome & England* forbid
 all, (not in office) to Preach which is the grea-
 ter, or else yeeld to the truth, and confesse that
 one not in Office may baptise which is y^e lesse:
 for *Christ* hath coupled them together and let
 none dis-joyne them. I will now add for con-
 clusion of this, what *John Rob.* hath himselve
 formerly writtē, First^e thus. *If the Church with-*
out Officers may Eleēt, it may also ordaine. If it
 have the power of the one, and that the greater, it
 hath also for the other which is the lesse. And again
 thus^e, *Every Church hath right to the Word, Sa-*
craments & prayer within it selfe, which are grea-
ter, and therefore to Excommunication which is les-
ser then they; in which himselve affirmeth; that
they who may do the greater, may do the lesse.

But now for answer to himselve and vs, hee
 hath onely produced, First, a collection from
 the Scripture. 2. A simily of his owne devi-
 ling: his collection is, *Hee that may doe the*
greater may not doe the lesse. For (saith he) Prea-
 ching in the olde Testament some might doe,
 yet those persons might not carry the Dung of
 the Sacrifices out of the Temple, nor the ashes
 frō vnder the Altar, but quoteth no Scripture:
 his meaning I take it is this: *That although the*

Deff. 9.
 p. 410.

Ex ap. 1.
 p. 10.
 III.

*Prophets might Preach, being not of the Tribe of
 Lewis the Priest, yet none might meddle with the
 meanest service of the Tabernacle but the Priests
 and Levites; which being true; what doth this
 make against what I herein affirme? euen no-
 thing; because, 1. The Priests were appointed
 onely to this service: and all others expressly
 forbidden, but no such thing is in this: for nei-
 ther is Baptising appointed to the Pastors one-
 ly; neither are any other Disciples in any mea-
 sure forbidden it, but the contrary as before
 hath beene proved. 2. If the Priests might
 meddle with all the seruices of that olde Ta-
 bernacle, then may all the Saints (onely *Women*
 that are in some things forbidden) meddle
 with all the seruices of the new Temple & Ta-
 bernacle, forasmuch as they are all Priests unto
 God. 3. Conuerting and baptising cannot be
 called a service of γ Temple, but rather a hew-
 ing of stones in the mountaine, & laying them
 into the Temple, or adding them to the Tem-
 ple, the which euery *Isralite might doe*, and that
 was not tyed to the Priests onely: Euen soc-
 uery beleeuer who is a *Iew within* may not only
 hew spirituall stones in the world; but may il-
 so lay them in the Temple. that being no part
 of the Pastors office, which againe and againe
 I confidently affirme, there being not the least
 shew for the same in the Testament of *Iesus*
Christ, where onely the Pastors Office and
 service is declared.*

1. Pet. 2.
 Reuel. 1.

Ezra. 1. 3.
 &c.

Againe, for his family there is nothing in it; for 1. They to whom the King hath giuen Cōmission, to declare his gracious pardon to the rebels, to them hath hee giuen power also to baptise them as before. 2. I deny Baptisme with water to be the seale of this pardon. *Iohn Rob.* hath often bene willed to proue it a seale: which yet he neuer hath done, *The seale of this pardon is the holy Spirit of Promise*, which is, *the worke of God*: It is neither in the power of the Pastor, nor any Disciple to set this too: they are but Ministers or instruments, whereby God doth conuey it into the hearts of the faithfull.

And thus I haue answered euery particuler, hoping that euery childe of wisdom will Iudge the Aduersary fully confuted, and the truth confirmed.

The rest of the Principles, there is not much controuersie about, especially of the Resurrection of the Dead and Eternall Iudgement; and therefore will wee heere cease at this time, praying that for this our trauell, we may gaine but this; A serious consideration of what is written: and if any defects bee either in Printing or binding, (both which vnto vs are difficult) wee pray the one may bee passed ouer; and ch'other may be amended.

The End.

f. n. preb.

(1)



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